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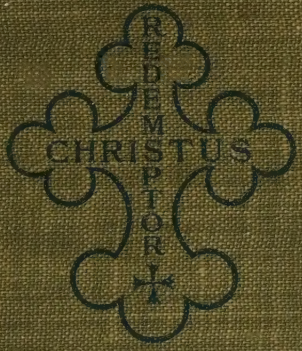
AN OUTLINE STUDY OF THE ISLAND WORLD OF THE PACIFIC



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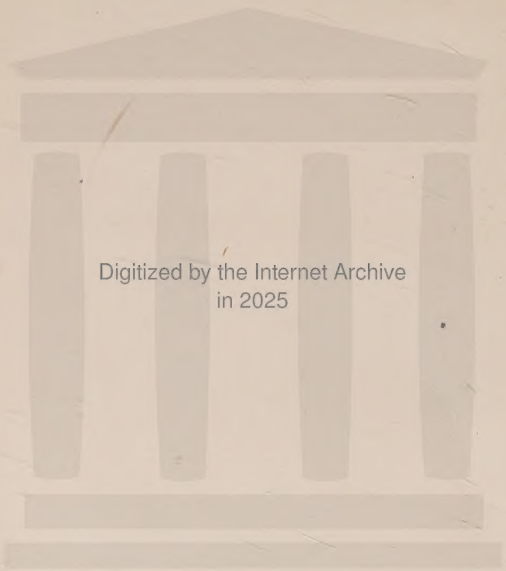

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CHRISTUS REDEMPTOR

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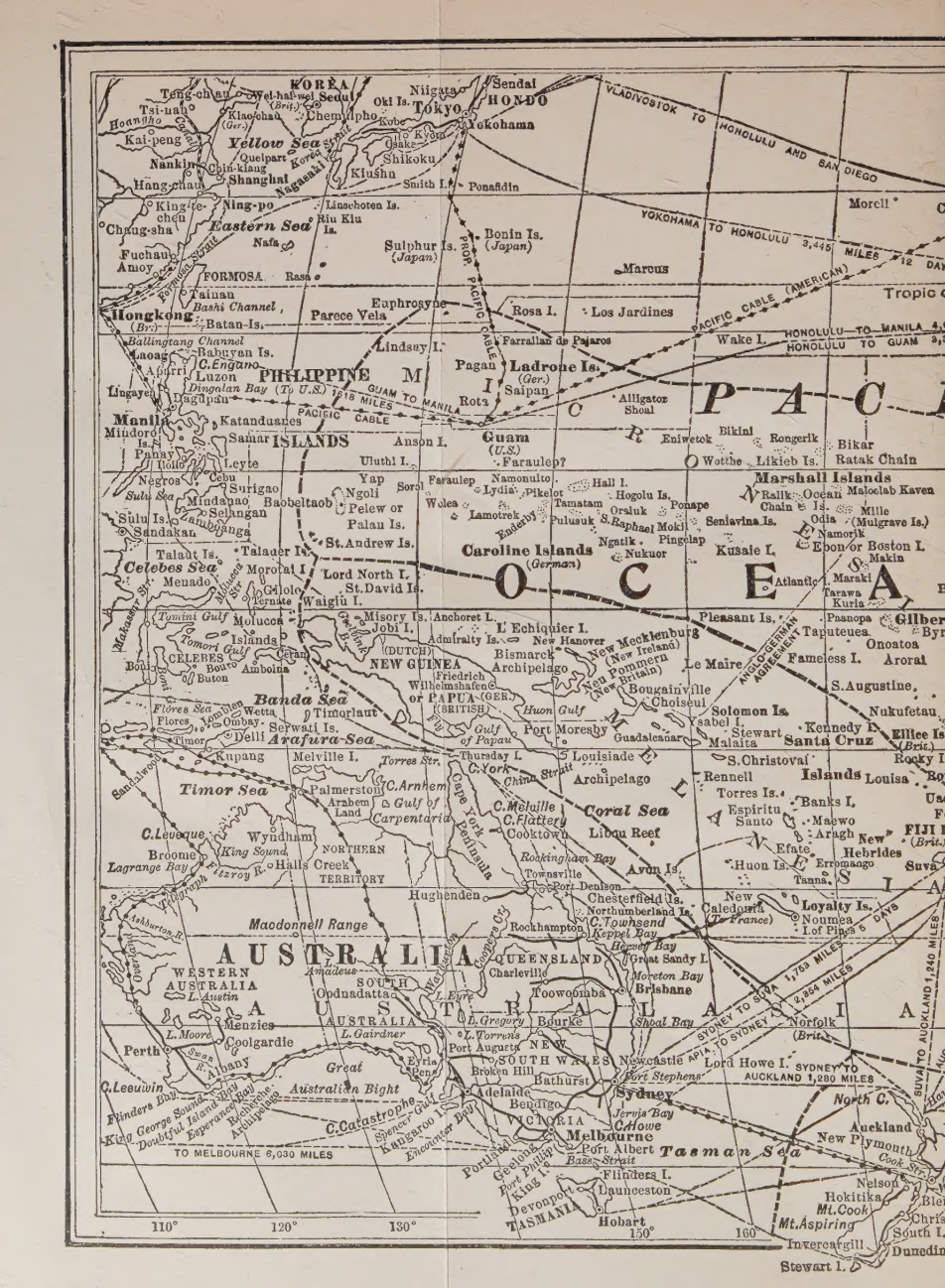
KOREA
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Chemulpho
Wei-hai-wei (Brit.)
Teng-chau
Tai-uan
Hoangho
Kiao-chau (Ger.)
Kai-peng
Yellow Sea
Nankin
Chin-kiang
Shanghai
Hang-chau
Ning-po
King-fe-chen
Chang-sha
Eastern Sea
Fuchau
Amoy
Formosa Strait
FORMOSA
Tainan
Bashi Channel
Hongkong (Br.)
Batan-Is.
Ballingtang Channel
Lanoag
Babuyan Is.
C. Engano
Aparri
Luzon
PHILIPPINE ISLANDS
Dingalan Bay (To U.S.)
Lingayen
Dagupan
Manila
Mindoro Is.
Panay
Iloilo
Samar
Leyte
Negros
Cebu
Surigao
Sulu Sea
Mindanao
Basilan
Selangan
Sulu Is.
Zamboanga
Sandakan
Talaut Is.
Talauer Is.
Celebes Sea
Morotai I.
Menado
Gilolo
Ternate
Lord North I.
St. David Is.
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Molucca Passage
Tomini Gulf
Molucca Islands
Tomori Gulf
CELEBES (DUTCH)
Bouro
Ceram
Ambolna
Buton
Banda Sea
Flores Sea
Flores
Wetta
Timorlaut
Ombay
Serwati Is.
Timor
Delli
Arafura Sea
Kupang
Melville I.
Sandalwood
Timor Sea
Torres Str.
Palmerston
C. Arnhem
Arahem Land
Gulf of Carpentaria
C. Leveque
Wyndham
Broome
King Sound
Lagrange Bay
Halls Creek
Fitzroy R.
NORTHERN TERRITORY
Ashburton R.
Macdonnell Range
Hughenden
AUSTRALIA
WESTERN AUSTRALIA
L. Austin
Amadeus
SOUTH AUSTRALIA
Odnadattao
L. Eyre
Menzies
L. Gairdner
L. Moore
Coolgardie
Perth
Swan R.
Albany
Great Australian Bight
C. Leeuwin
Flinders Bay
King George Sound
Doubtful Island Bay
Esperance Bay
Recherche Archipelago
C. Catastrophe
Spencer Gulf
Kangaroo I.
Encounter Bay
Eyrie
Bendt
Port Augusta
L. Torrens
L. Gregory
Bourke
Broken Hill
Adelaide
Bendigo
VICTORIA
Portland
Geelong
Port Phillip
King I.
Devonport
TASMANIA
Launceston
Flinders I.
Hobart
Port Albert
Melbourne
Jervis Bay
Sydney
Port Stephens
Newcastle
Bathurst
NEW SOUTH WALES
Charleville
Toowoomba
Brisbane
Moreton Bay
Great Sandy I.
Hervey Bay
QUEENSLAND
Rockhampton
C. Townsend
Keppel Bay
Northumberland Is.
Chesterfield Is.
Port Denison
Townsville
Rockingham Bay
Cooktown
Libou Reef
C. Melville
C. Flattery
Coral Sea
Gulf of Papua
Port Moresby
Thursday I.
Louisiade Archipelago
C. York
Torres Str.
Cape York Peninsula
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Arafura Sea
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Timor Laut
Kei Is.
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Ceram Sea
Amboina
Buton
Bouro
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Seoul
Chemulpho
KOREA
Yellow Sea
Quelpart
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Shanghai
Nagasaki
Kiushu
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Oki Is.
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Nafa
Eastern Sea
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Prop. Pacific Cable
Marcus
Rasa
Euphrosyne
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Rosa I.
Los Jardines
Farrallon de Pajaros
Lindsay I.
Pagan
Ladrone Is. (Ger.)
Saipan
Rota
Alligator Shoal
Guam (U.S.)
Faraulep?
Anson I.
Uluthi I.
Yap
Sorol
Faraulep
Namonuito
Lydia
Pikelot
Hall I.
Hogolu Is.
Wolea
Lamotrek
Tamatam
Oraluk
Ponape
Pulusuk
S. Raphael
Mokil
Ngatik
Pingelap
Caroline Islands (German)
Nukuor
St. Andrew Is.
Ngoli
Pelew or Palau Is.
Baobeltaob
Sonsorol Is.
Enderby
Wake I.
Eniwetok
Rongerik
Bikini
Bikar
Ratak Chain
Wotthe
Likiep Is.
Marshall Islands
Ralik Chain
Ocean Is.
Maloelap
Kaven
Mille
Odia (Mulgrave Is.)
Namorik
Ebon or Boston I.
Makin
Kusaie I.
Senlavina Is.
Ponape
Mokil
Pingelap
Ngatik
Nukuor
Pulusuk
Oraluk
Tamatam
Hall I.
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Nankin
Hang-chau
Ning-po
King-fe-chen
Chang-sha

MAP OF THE
ISLAND WORLD
for use with
CHRISTUS REDEMPTOR
An Outline Study of
MISSIONS IN THE
ISLANDS OF THE PACIFIC
Published by the
CENTRAL COMMITTEE
ON THE UNITED STUDY OF MISSIONS.
San Francisco
Bakersfield
Pt. Conception
Sta. Barbara Is.
Los Angeles
Guadalupe I.
UNITED STATES
VANCOUVER TO HONOLULU 2,410 MILES
HONOLULU TO SAN FRANCISCO 2,100 MILES 7 DAYS
PACIFIC CABLE (AMERICAN)
Pearl & Hermes Reef
Maro
Gardner I.
Laysan
Necker
Bird I.
Kauai
Niihau
Oahu
Molokai
Maui
Hilo
Hawaii
Honolulu
HAWAIIAN
ISLANDS
Johnston (Br.)
SUVA TO HONOLULU 2,723 MILES 9 DAYS
2,270 MILES 8 DAYS
3,850 MILES 14 DAYS
Barber I.
Kingman Shoal
Palmyra
Washington
Fanning I. (Brit.)
Christmas I. (Brit.)
Baker I. (U.S.)
Mary
Enderbury
Phœnix
Sydney
Hull
Alafu Is.
Nukunono
PAGO PAGO TO HONOLULU
AUCKLAND TO HONOLULU
Jarvis I. (Brit.)
Malden I. (Brit.)
Starbuck I. (Brit.)
Dudosa
Tongareva
Manahiki Islands
Humphrey (Brit.)
Caroline I.
Flint
Hiau
Nukahiwa
Roa-Pua
Marquesas Islands (French)
Hivaoa
Tauata
Fatu-hiva
SAMOA IS.
Tutuila
Manua Is.
Pago Pago (U.S.)
Amargura
Palmerston I.
Tonga Islands (Brit.)
Eua
Pylstaart
Reefs
Sunday I.
Cook or Hervey Is. (Brit.)
Hervey I.
Metiero
Altutaki
Scilly Is.
Raiatea
Society Is. (French)
King George Is.
Palliser Is.
Pakarava
Anaa
Tahiti
S. Pablo
Hao
Disappointment Is.
Pukapuka
Raroia
Tuamotu or Low Archipelago (French)
Barotonga
Mangaia
Hull Is.
Rimatara
Duke of Gloucester Is.
Actaeon Group
Osnaburgh
Tropic of Capricorn
New I.
Tubuai
Vavitio
Tubuai or Austral Is. (French)
Neilson Rock
Rapa
Bass Is.
Gambier Is.
S. Juan Bautista
Oeno
Pitcairn I.
Henderson I.
Ducie I.
(British)
Haymet Rocks
AUCKLAND TO TAHITI 2,200 MILES
PANAMA ROUTE 6,100 MILES
Scale of Statute Miles.
0 500 1000
Kilometers.
0 500 1000 1500
Wairikaroi (Chatham Is.)
The Matthews-Northrup Works, Buffalo, N. Y.
170° 160° 150° 140° 130° 120°
80° 20° 10° 0° 10° 20° 30° 40°

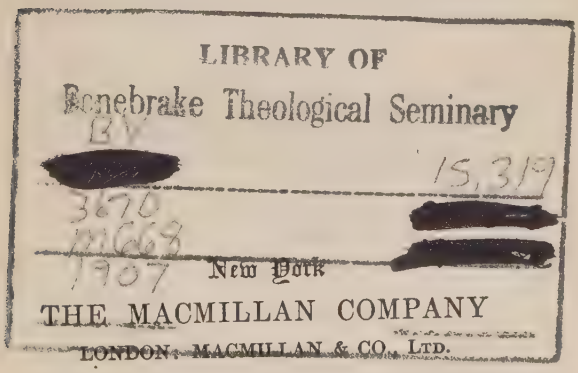
CHRISTUS REDEMPTOR

AN OUTLINE STUDY OF THE ISLAND WORLD OF THE PACIFIC

BY

HELEN BARRETT MONTGOMERY

"And the isles shall wait for his law."
—Isa. 42. 4.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PREFACE

So many inquiries have come from societies and individual students in regard to the best reference books to buy in taking up the present text-book that the author gladly avails herself of the opportunity to answer all such inquiries in this brief foreword.

If but one reference book can be bought, by all means get Alexander's "Islands of the Pacific." This covers in great part the same field as "Christus Redemptor" and gives it very much more fully. The author acknowledges her special indebtedness to Mr. Alexander, the matter of whose book[1] has been freely used in the preparation of this volume. Martha B. Banks' "Heroes of the South Seas" is a less exhaustive and briefer treatise, covering a good portion of the field, and will admirably supplement Alexander.

If a number of books are to be purchased, the best small collection is the library of eight standard books published by the United Study Committee. This includes two general reference books, Alexander and Banks; a book on Hawaii, Brain; one on the Philippines, Brown; and four biographies, Calvert, Paton, Patteson, and Chalmers.

[1] Copyright, 1895, by American Tract Society.

FOREWORD

The Committee on the United Study of Missions take pleasure in presenting the sixth book of the series, "Christus Redemptor: An Outline Study of the Islands of the Pacific," by Helen Barrett Montgomery.

More than a quarter of a million of the text-books have found their way into study classes and missionary societies, and their influence for good can hardly be overestimated. In this last volume the picturesque setting and the marvellous stories of the transformations of many of the Islands through the efforts of heroic men and women must lead to greater enthusiasm and zeal and to an intensified faith in the ultimate triumph of the Cross.

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Newton Centre, Mass.

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CHRISTUS REDEMPTOR

INTRODUCTION

The Field. — If we are to study the entrance of the Gospel into the Island world of the Pacific, it behooves us to gain as clear a concept as may be of the field.

Its Importance. — The centre of interest in the world's history is constantly changing. A hundred years ago the Pacific was aside from the main currents of the world's life. Lines of communication were few, interests were remote. To-day the development of the commerce of the Pacific is one of the subjects that engross attention, and the winning of that commerce one of the world-prizes to be struggled for. To the west of us lie the undeveloped resources and unawakened forces of the future. These facts of commerce give new significance to the islands that dot the Pacific like stepping stones in a brook.

Its Vastness. — It is hard to realize the dimensions of that Island world we call Oceania. Most of our maps are printed on so small a scale that the islands look quite neighborly — an impression which a salt dash of statistics soon corrects. From east to west, Oceania stretches 120°, one-third the earth's circumference, and

from north to south 80°. This covers an area of 27,000,000 square miles, about one and one-half times the size of the continent of Asia. On this surface is scattered a land area of 168,000 square miles. If New Zealand be excluded, the area of all the Oceanic islands is only fifty-eight thousand square miles. To illustrate the isolation of the separate members of the great fleet of islands, take the Carolines. They are forty-nine in number, in area all told 600 square miles (the size of an English county), scattered over a sea-surface the size of the Mediterranean. So wide is the sea and so small the island world that the Spanish navigators of the sixteenth century cruised for fifty years among these islands without ever sighting any save a very few.

Divisions. — The island world may be most correctly divided into four divisions — Malaysia, Melanesia, Micronesia, and Polynesia. Of these Malaysia contains most land and Micronesia least. The names signify, — The Malay Islands, The Black Islands, The Little Islands, and the Many Islands. These groups of islands may again be classified into two grand divisions, the Continental and the Oceanic. Continental Islands are those which lie near and parallel to the Continents of Asia and Australia, from the Aleutian Islands on the north to Sumatra and New Zealand on the south. The Oceanic Islands include all the rest.

Formation. — The Oceanic Islands are of two kinds, the Coral and the Volcanic. The Coral Islands have been built up by the slow work of

the Coral polyp, and the Volcanic Islands are the result of upheaval during volcanic eruption. There are two kinds of coral islands; the atolls and the elevated islands. Sometimes the atolls are elevated only a few feet above the high water mark. They are really narrow sand banks enclosing a lagoon of smooth water. The vegetation is scanty — not more than fifty species in the flora; droughts are frequent, giving the islands of this type the name "deserts of the Pacific." The elevated coral islands are few in number and of remarkable beauty and fruitfulness. To this group belong the Fiji, New Hebrides, Solomon, Loyalty, Tonga, and Micronesian Islands. Many scientists believe that the belt of Coral Islands which extends between the ranges of volcanic islands — Marquesas, Hawaiian, Society, Samoan — is due to a gradual subsidence of the floor of the ocean. One proof of this is the fact that although the coral polyp cannot live below twenty-five fathoms' depth, the coral formation of some of these islands is one thousand fathoms. The theory is that the coral polyp began to build in shoal water around primeval islands, and as these gradually sank through long ages continued building upward, thus forming reefs around volcanic islands. Where the volcanic formation entirely disappeared, through subsidence, these reefs enclosed lagoons. Since the polyp can only live in pure water, it thrives on the outsides of reefs where it gets its food from the uncontaminated ocean water. Thus it comes that a water space is left between the

island and the reef, and that the lagoon is not filled up with coral. The openings in the reef are opposite the large valley, where streams pour their waters into the sea, and where the fastidious little polyp will not build. The volcanic islands owe their formation to volcanic action; on nearly all of them are extinct craters and on some are still active volcanoes, while rumblings of earthquake shocks are common.

Climate. — The beauty of this island world is entrancing. On many islands craggy mountains rise from the blue sea, folded in robes of the richest green. The fruits and flowers, the stately trees and luxuriant vines, the glistening white beach and tranquil lagoon, the thundering surf and encompassing sea, are features of the picture that travellers never weary of repeating. Here the extremes of temperature are modified into a mild and perpetual summer.

The Inhabitants. — The people of the islands are divided into four races: Polynesians, Papuans, Fijians, and Micronesians.

The **Polynesians** cover the widest extent of territory and are in many respects the finest race. They are found from the Samoans on the west to Paumotus on the east, and from New Zealand on the south to Hawaii on the north. In color they vary from light olive to a dark velvety brown. Their black hair is straight, or beautifully wavy. Their eyes are large, dark and expressive, with finely modelled eyebrows. They are usually tall, straight-limbed, with rounded bodies and well-developed chests and

shoulders. They speak many dialects that point to a common origin. The most striking characteristic of the language is its softness and melodious sound. The consonants are few and those are liquid. In Hawaii, where the most musical form of the language was developed, it required only twelve letters to spell all Hawaiian words. The language of Hawaii at the north is more similar to that of New Zealand at the extreme south than to that of any intermediate Polynesian islands. These two dialects are probably less changed from the parent stock through mixture with other races than are any of the other dialects.

The **Papuans** are found in Melanesia chiefly in the Bismarck archipelago, Solomon Islands, New Hebrides, Loyalty Islands, and in New Guinea. These are the blacks,—short, stocky, with frizzly hair and broad flat noses. They are physically and mentally less developed than the Polynesians; but their language abounds in consonants and closed syllables, giving hints of a racial strength of fibre that is not to be found in the more indolent Polynesians.

The **Fijians** are a mixture of the Polynesian and Papuan, exhibiting the physical characteristics of both stocks in varying degrees.

The **Micronesians** include the inhabitants of the Caroline, Marshall, Gilbert, Pelew, and Marianne or Ladrone Islands. They also are a mixed race; a Polynesian basis with mixture of Japanese blood and traces of Papuan intermarriage. They are darker and smaller than

the Polynesians, with a decidedly Japanese cast of features.

Social Conditions. — On their isolated island homes these various races lived for centuries, unvisited and unmolested by the great world outside. It is probable that the islands were peopled by successive waves of migration from the southwest. Scarcity of food due to overpopulation, longing for adventure, storm, and shipwreck were among the causes that drove the primitive boats far across the wide waters. No savage races have ever been better navigators or more fearless seamen than these island men of the Pacific. On all sides of them, source of food and yet their constant menace, lay the sea. In these isolated island homes there no doubt came degeneration, both physical and moral, to the original stock. There are evidences both in language and in archaic ruins that the natives formerly enjoyed a much higher state of social organization than that of which they were capable when the Europeans first found them. At Pitcairn Island, long deserted by native inhabitants, the stone foundations of large temples were found. In the Christmas Islands, buried under guano beds were the remains of skilfully constructed roads. At Ponape and Nanmatal, too, were extensive ruins, and great images carved in stone on Easter Island.[1]

The social life of the islands was not wanting

[1] Illustration of primitive Melanesian and Micronesian carving may be found in Helmolt's "History of the World," Vol. II.

in any of the features of savage existence. On the one side there were the free life in the forest, the picturesque war canoes, the gaudy decorations of feathers and ornaments, the flower wreaths, the feasting; on the other, the hideous cruelty, the debasement of women, the ceaseless wars, the frightful cannibalism. The gifts of Nature were so lavish on most of the islands that no arduous toil was needed to get food; in the mild climate, little clothing was needed. Idleness and isolation wrought their inevitable degeneration.

The women of many tribes developed no little skill in manufacturing bark cloth, mats, fishing tackle, and a fine sheer cloth which they wove from the inner bark of trees. Rude needlework, too, they had, and carvings.

In their great war canoes the people took pride: hollowing them out of trunks of trees and carving their sterns with hideous figures of the gods, daubed in brilliant colors.

Their houses were slight affairs, thatched roofs, supported by posts, or sometimes perched high in trees, yet for their kings they would now and then build great structures more than three hundred feet in length.

Their religion was a compound of superstition and fear. Innumerable demons they placated. Each man had his own private god, and there were besides principal gods who, under slightly different names, were worshipped in most of the islands. Of these gods and demigods they told many stories. The spirits of ancestors also were

worshipped, and their aid sought in battle and in witchcraft. Their crowning superstition was the *tabu*. By this certain articles of food, certain localities or occupations, were forbidden under pain of death. The *tabu* forbade women to eat with men, or to eat pork, fowls, bananas, or fish, — in fact, most of the choice articles of food.

War was almost incessant; keeping their lives embittered with fear. John Williams tells how he found the population of Hervey Island had been diminished by war from two thousand to sixty. Seven years later he visited the island and found only five men and three women surviving and these were still fighting over who should be king.

First Contact with Civilization. — When the islanders were first discovered by Europeans they were, as we have seen, rude, uncivilized, bewildered by superstition, decimated by wars, and brutalized by cruel customs, but after all they had their primitive laws and customs. They were free and strong, and life was good to them in their beautiful island home. The first contact with the whites was an unmitigated curse, as the contact of commercial civilization, divorced from religion, always is to a weaker race. From the dark corruption of great cities poured forth adventurers who "hung up their consciences off Cape Horn" and were guilty of the greatest excesses and cruelties in the Pacific Islands.

Explorers, navigators, and traders alike ex-

ploited the native, and gave lessons in cruelty, which were later repaid with interest.

"In 1842 three English vessels visited the island Vaté of the New Hebrides and there took by force a large quantity of fruit and vegetables and two hundred hogs. The natives resisted and a fight ensued in which twenty-six natives were killed and many driven to take refuge in a cave. The crews of the ships then piled wood at the mouth of the cave and set it on fire, suffocating all within. The next year the entire crew of the Cape Packet was murdered at this island."

John G. Paton records in his Autobiography how, as late as 1860, three traders gleefully told him that to humble the natives of Tanna, and to diminish their number, they had let out on shore at different ports four men ill with the measles. "Our watchwords," they said, "are, Sweep the creatures into the sea and let white men occupy the soil." These same men inveigled a chief on board by the promise of presents, confined him twenty-four hours in the hold, without food, and with natives ill with the measles, and sent him out without a present to spread the disease. Measles is an exceedingly virulent disease among these races, not rendered immune to severe attacks by long familiarity with it, as are European races. The disease thus introduced spread and fearfully decimated the population of the island. Yet we wonder why these races are so savagely disposed toward the white men.

As agricultural and mining enterprises developed in South America and Australia, cheap labor was needed, and ships went out to secure

laborers from the Pacific Islands. Sometimes these vessels were under wise and humane management, and took only volunteer laborers under clearly understood contracts; but more often they were in reality slavers of the worst type. They kidnapped the natives, hired them into bondage from which the few who lived to return came back embittered with hatred, inflamed against everything that stood for civilization. One of the soldier-saints of the church, Bishop Patteson, lost his life because one of these ships had gone cruising among these islands flying the white flag that the mission boat carried, and decoying the natives by an officer dressed like the bishop, who invited them into the cabin only to seize and kidnap them.

So late as 1892 the steamer *Monserrat* cleared from San Francisco, Capt. W. H. Ferguson, manager. She was suspected of foul business, and the *San Francisco Examiner* secretly enlisted one of its reporters, Mr. W. H. Brommage, among the crew. What he saw in cold-blooded cruelty and disregard of human rights is worthy of the darkest days of the African slave trade. Children were kidnapped and held until heart-broken parents, rather than leave them to be carried away forever, embarked to go with them. The chief inducement to natives to embark on the steamer was the hope that they might earn money on the plantation and with this pay the "debts" which unscrupulous traders had saddled upon their kings, and for which they held native lands in pawn. Many of the poor volun-

teers died of starvation on the voyage because these same " traders " would not permit them to gather their own cocoanuts for food to take with them. Sometimes they tried to escape and were fired on while swimming away.

Captain Ferguson obtained, by such gentle measures, four hundred natives, confined them in dark, cramped quarters, gave them insufficient drinking water, and took them to Guatemala, where the planters cheerfully remarked that seventy-five per cent of them would be dead within a year.

John G. Paton says, " The Kanaka labor-traffic has destroyed many thousands of the natives in colonial slavery and largely depopulated the islands, either directly or indirectly, by spreading disease and vice." He estimates that 70,000 Pacific islanders have been taken from their homes by these slave-hunters. It is but just to remark that the men most hated by unscrupulous traders and exploiters of Kanaka labor are the missionaries, who are on the ground, speak the language, and have an unpleasant fashion of influencing the natives and reporting to the home government occurrences damaging to their business. To these same traders may be traced many of the tales about missionaries which are given easy currency among the unthinking. One man like John G. Paton is worse for their business than a whole flock of men-of-war.

Intoxicants. — In addition to the traffic in contract-labor, the contact with the white races

has brought the demoralizing commerce in intoxicants that are the ruin of native races. On the Hawaiian Islands, especially, the demoralization and physical degeneration induced by the intemperance of the people are deplorable. All traffic in intoxicants with nature-people ought to be put down by international agreement among the great commercial nations.

Political Aggrandizement. — When to all these we add the disgraceful story of the aggressions of the various governments, conducted without the slightest regard for the welfare of the occupants of the islands, the indictment against so-called Christian nations becomes heavy indeed. Their lands stolen, their fisheries depleted, their freedom taken away, their men sold into virtual slavery as contract laborers in distant lands, their strength enfeebled by the importation of foul diseases, the islanders of the Pacific might well question the blessing brought them by contact with the whites. Many people in their first revulsion of feeling on learning the ugly facts are inclined to say, " Why not abandon missions and leave these island people alone, since so great evils follow in the train of foreign intercourse?" This attitude of mind entirely overlooks the fact that " leaving the islands alone " is no longer within the realm of the possible. The question is not missions or no intercourse, but intercourse without missions, or intercourse with missions added. To withdraw the missionaries would not stop a single trader, nor a gallon of rum, nor one cruel exploitation;

it would simply leave to run riot the forces of evil. The strongest reason why the conscience of Europe and America ought to continue and immensely to strengthen its missionary forces in the island world is because we owe it to these people to make the largest, most costly and statesmanlike reparation for the ills inflicted on them by unworthy representatives of our race, and by our still unchristianized governments. To take away the missionary would be to take away the one man who is in the islands, not for what he can get out of them, but for what he can give to them; the one man who gives the natives books in their own tongue, schools, hospitals, churches; who nurses their sick, teaches their children, resents their wrongs, protects them against imposition and fraud, teaches them new arts of practical life, — in short, who is their brother.

"Once a green oasis blossomed before us — a garden in perfect bloom girded about with creaming waves; within its coral cincture pendulous boughs trailed in the glassy waters; from its hidden bowers spiced airs stole down upon us; above all, the triumphant palm-trees clashed their melodious branches like a chorus with cymbals." — C. W. STODDARD, "South Sea Idyls."

BOTANICAL NOTES

Compiled From

JOTTINGS OF THE PACIFIC

W. Wyatt Gill,
Religious Tract Society,
56 Paternoster Row, London,
1885.

For the benefit of those circles who have access to few books of reference, the following brief notes have been compiled regarding the flora and fauna of the islands.

Vines

The forests of many of the South Sea Islands are almost impenetrable on account of the climbing and twining vines. They hang in vast festoons from the trees, and these long strings form the ready-made ropes of the islanders. By them huge logs and timber are dragged from the mountains to the shore, and while green these long stems are very strong, but become brittle and useless on drying. Such glorious swings and skipping ropes as the island children make of these long, ropelike stems!

The Banyan Tree

The banyan is common on the volcanic islands, and from the fibre of its bark a strong, coarse cloth is made. Full-grown specimens of the banyan are among the noblest trees of the Pacific islands, attaining a height of sixty or

seventy feet. By means of aërial roots sent down from its branches the tree propagates itself. These roots, in turn, become trunks, until sometimes scores of these trunks are found surrounding the parent stem in a grove that covers several acres with its shade.

Breadfruit Tree

The staple diet of many of the islands is breadfruit and plantains. The breadfruit harvest marks the beginning of summer, so that its name is the synonym of plenty. "Breadfruit and winter" is the island rendering of our "summer and winter." It has a most attractive sound to be told that when dinner-time comes in the South Seas, a boy simply climbs the breadfruit tree, brings down a basketful, and in three-quarters of an hour the breadfruit is piping hot from the oven. The tree is tall and stately, when full grown, forty or fifty feet, but begins to have fruit when only three or four years old. The trunk is rather slender, and the sparse foliage is made up of broad, glossy, dark green, composite leaves, nearly eighteen inches long. These leaves are pinnated and elegantly cut into fingers. There are several varieties of breadfruit, that most esteemed having fruit larger than a large cocoanut. The rind is rough; the weight varies from one to four pounds. A single breadfruit when steamed and eaten hot makes a palatable meal for one person.

When pierced, a newly plucked breadfruit exudes a milky juice and the fruit begins rapidly to decay. The famous *paké,* or breadfruit pudding, of the natives is made by scraping the pulp of breadfruit, which has begun to ferment after the removal of the juice, but which is not yet offensive, into a clean wooden bowl. The pulp is then well beaten and mixed until it forms a thick batter, pale lemon in color. This is wrapped in banana leaves and baked. When turned out it is a rich brown color and is considered delicious whether eaten hot or cold.

When the people could not eat all the breadfruit in season, they preserved it by lining with plantain or banana leaves deep pits dug in the ground. Into these pits was poured the pulp from hundreds of breadfruits; the top was thickly covered with leaves and well weighted with stones. This thick paste would remain good for a year, a portion being taken out and cooked as required. The leaves surrounding the paste had to be often renewed. This "*mai,*" as it is called when cooked, is about the consistency of cheese and slightly acid.

Many are the uses of this friendly tree. Its bruised bark supplies a sort of caoutchouc; its timber is light and durable and impervious to the attacks of white ants. From the inner bark of the young tree was made a light, soft brown cloth, that the cheap calicoes and cottons of the Europeans have driven out of the market.

The Papau Apple Tree

This tree was introduced into the Pacific Islands by early voyagers from the West Indies. Like the cocoanut palm, the papau tree bears all the year round. The fruit is in appearance more like an onion than an apple, and often weighs four pounds. When ripe it is pleasant, but rather insipid. The juice of the unripe fruit is acrid and is used to render tough meat tender. We are told that one of the tough old hens that in this country would require boiling for hours to make palatable is simply wrapped in a sliced papau apple for a few minutes before putting into the oven, and comes out tender and juicy.

Screw Pine or Thatch Tree

Pandanus Odoratissimus

This tree is found everywhere on the Pacific. With the cocoanut palm it is the first to take root on the low atolls, and it holds to the poorest soil with a tenacity that nothing can loosen. Stout aërial roots shoot down from the branches to prop and nourish the tree; the narrow leaves, sometimes several feet in length, are armed along the edges with sharp hooks. The fruit is not prized, but sometimes during drought, when the cocoanut ceases to bear fruit, the natives contrive to exist on the drupes of the never failing screw pine.

The name "thatch tree" is given because

from the long, tough leaves is made the best and most durable thatch in the world. The perfume of the flowers is very powerful, and the inner part of the drupe is cut off and threaded as necklaces on account of its lasting perfume.

The natives have many sayings in allusion to the excellence of the thatch made from the pandanus. "Thou art no better protection than a roof thatched with cocoanut-leaves." This was said to a chief who had sold his secondary wife for the sacrifice, whereas a chief who protects all under his shadow is called "a house thatched with pandanus leaves." They say, "God is a well-thatched house to all who love Him."

The Mat Tree

Pandanus Utilis

The mat tree is own cousin to the thatch tree, which it very much resembles. Its leaves, however, have no hooks on the edges; it has no flowers nor fruit, but is propagated solely by shoots from the roots and is carefully cultivated by the natives. From time immemorial from its long, pliant leaves have been plaited the mats that are used for carpets, bedding, clothing, and a thousand other things.

The Pua Tree

The pua is one of the sacred trees of the Pacific. The beautiful white blossoms heavy with fragrance are the delight of the island folk, placed in the dark hair or woven into garlands

for festal days. The petals are gathered and strung into necklaces that retain their fragrance even when withered and dry. The wood of the pua is almost imperishable. Many myths cluster about the tree.

The Candle Nut Tree

One of the most graceful trees of the island world is the candle nut tree. The leaves are silvery, blossoms white, in many clusters. The kernels of the nut of this tree formed the candle of such islanders as had any artificial light. Twenty-five or thirty of these nuts strung on a midrib of a cocoanut leaflet made a capital torch. The smoke of the burning torch afforded a fine lampblack used in tattooing.

The Chestnut Tree

In the Pacific the chestnut is not deciduous as with us, but as the young leaves mature the old drop unobserved, so that the foliage is renewed gradually. With the palm, the chestnut is lord of the landscape, often attaining a height of sixty feet. Its stately trunk is buttressed at the base with many folded wings or projections running out several feet from the main trunk. The recesses formed between these flying bastions are favorite playing places for the children. The fruit of the chestnut is one of the main food supplies of the inhabitants of the volcanic islands. It comes into season just before the breadfruit, and long after the

breadfruit has disappeared there are still ripe nuts on the trees. The nuts are stored in pits and kept from one season to the next. They are grated, mixed with the pulp of the cocoanut, and baked as a pudding. The gigantic chestnut of the Pacific attains a great age. When decayed, it renews its vigor by sending down into the soil roots from the perfect branches, thus forming a new trunk inside the decayed one. Chestnut trees are still bearing fruit, that are known to be more than four hundred years old.

The Utu Tree

Under the dense shade of a far-spreading and stately utu tree the elders used to sit in council in the old days, and certainly no council tree could be finer. The dark, glossy green leaves are twenty-four inches by ten, like mammoth magnolia leaves in appearance. In September these leaves are rich yellow splashed with red. In January the new glossy green leaves are adorned with white flowers growing in clusters. From the four expanded petals of the corolla rise hundreds of delicate stamens, rosy pink, surmounted by golden anthers. This exquisite bloom lasts but a day, and each morning the ground is strewn with snow white, rose pink, and yellow.

The Lemon Hibiscus Tree

One of the most useful trees of the South Sea Islands is the lemon hibiscus. On the volcanic islands it grows luxuriantly, attaining a height of thirty feet. At first it shoots straight up,

but when mature bends to the earth and takes root, thus covering the soil in a few years with an impenetrable jungle, the hiding place of the conquered in the old bloody days. The showy yellow flowers cover the jungle with a blaze of color in blossom time. The round, flat leaves are just the size of a dinner plate, and were formerly the only plates used. While the boys climbed the breadfruit tree for the family dinner, the girls gathered the dishes from the hibiscus tree.

While the sap-wood of this wonderful tree is useless, the heart is of a very dark green color, fragrant as rosewood. So light that it is used to float anchors, it is so tough that it is used for the stem, stern, and keels of boats, and for paddles for canoes, and rafters for houses. It also furnishes nearly all the firewood on the islands. The inner bark furnishes string and rope, and the dried flowers a valuable medicine. Not satisfied with these good deeds, the lemon hibiscus adds still another. Nothing exhausts the soil like growing yams or cotton; in ten years the soil is utterly impoverished. Then the natives allow it to become overrun with lemon hibiscus bush, and when the timber is heavy — an amazingly short time — the soil is renewed. The soil which was dry and hard is now light and rich. One variety of the hibiscus with red blossoms grows in the Hervey group. This is called the shoe-black tree; for all that one needs when shoes need blackening is to rub the petals of the hibiscus on them, and presto, they are black and shiny.

The Vi Apple

Is one of the only three trees on the islands that shed their leaves in winter. The other two are the coral and banyan trees.

The Vi apple is a beautiful, spreading tree. The fruit hangs in clusters about the size of russet apples. The color of the fruit is bronze green with golden lights, and with an aromatic smell; the taste is agreeable, slightly acid.

The Cocoanut Palm

This is the king of the island world of trees; its feathery crown springs from the top of the stately stem that rises eighty or ninety feet from the ground. The leaf is eighteen feet in length, compounded with sharp, narrow leaflets three feet in length, arranged on the sides of the central foot stalk. The nuts are borne in bunches of from ten to twenty nuts, and often there will be on one tree ten or fifteen of these bunches of ripening nuts at one time. A grove of cocoanut trees is a little fortune for a Pacific Islander. The juice of the cocoanut furnishes him drink; the nut furnishes oil and food; the leaves weave his carpet and the walls of his house; the midrib is his thread; from the leaves he makes his thatch, baskets, hats, fans, clothing. The delicate fibre he has learned to weave into a diaphanous fabric softer than silk. Old nuts and the refuse of nuts used to make oil are used to fatten cattle and pigs.

The Sting Ray

This is a common fish whose flesh is prized by the natives. The serrated spines of the tail of this fish are a terrible weapon. When embedded in the body there is no hope of life, for it is impossible to pull it out, and with each movement of the body the spine works its way into the vitals. At Samoa, in the old days, a favorite way of getting rid of your enemy was to set upright in the dried grass of the victim's sleeping mat a splintered spine of the sting ray. This, piercing the body during sleep, would do its deadly work.

The Swordfish

The young swordfish are caught and eaten, but the full-grown fish, ten or twelve feet in length, is the terror of fishermen. It attacks and sinks their canoes, and kills the men with its deadly weapon.

Birds

The land birds of the islands are becoming scarce. This is largely due to the cats, which were first introduced by missionaries to exterminate the rats, — they took to hunting birds when the rats became scarce. With the disappearance of the birds has come the increase of caterpillars, that are destroying the taro plantations in many islands.

Turtles

These are common and highly prized for food. The female turtle lays her eggs, numbering one hundred and fifty to two hundred, in the sand. Turtles sometimes reach a very great size, weighing three hundred pounds.

ARTICLES INTRODUCED BY MISSIONARIES

Animals	*Vegetables*	*Industries*
goats	pumpkins	lime burning
sheep	melons	smithing
horses	sweet potatoes	shipbuilding
donkeys	oranges	sugar boiling
cattle	lemons	tobacco raising
turkeys	pineapples	carpentry
geese	coffee	masonry
ducks	cotton	
hens	indigo	

NUMERALS IN EIGHT POLYNESIAN DIALECTS SHOWING A COMMON ORIGIN

	Tahiti	Marquesan	Raratina	Hawaiian	Tonga	Fiji	New Zealand	Samoa
1	tahi	tahi	tai	kahi	taha	tasi	tahi	tasi
2	rua	ua	rua	lua	lua	rua	ua	lua
3	toru	to'u	toru	kolu	tolu	tono	toru	tolu
4	aha	ha	aa	ha	fa	fa	wa	fa
5	rima	ima	rima	lima	lima	rima	rima	lima
6	ono	ono	ono	ono	ono	ono	ono	ono

CHAPTER I

EARLY MISSIONS IN THE SOCIETY, HERVEY, ASTRAL, AND PEARL ISLANDS

THE SOCIETY ISLANDS

The Voyage. — September 25, 1795, is a notable birthday, for on that day the London Missionary Society was born. It celebrated its very first birthday by determining to begin work by sending a shipload of missionaries to

"OTAHEITE OR SOME OF THE ISLANDS OF THE SOUTH SEAS"

The words were a little indefinite, but so was geographical knowledge in those days, — and, if their language was indefinite, their purpose was not. They meant with their whole souls to take the knowledge of Christ to those who had it not. Thirty men were ready to carry the message. Four of these were ministers, six were carpenters, two shoemakers, two bricklayers, two tailors, two smiths, two weavers, a surgeon, a hatter, a manufacturer, a cabinet maker, a harness maker, a tinsmith, a cooper, a butcher. There were three women and three children also in the party.

Captain Wilson, a noted mariner, who had had as many adventures as "Sindbad, the Sailor,"

and had been wonderfully converted to God, said he would take charge of any ship which the society might purchase.

So great was the enthusiasm that money came pouring in from all parts of England. The good ship *Duff* was bought for £4800, and with farewells and tears, the strange cargo of "missionaries and provisions" set sail. The ensign of the ship was a purple flag, having three doves with an olive branch of peace in their beaks. As the banner fluttered in the breeze, August 10, 1796, the heroic band of missionaries sang, "Jesus, at thy command we launch into the deep." Ocean travel was no easy matter in those days, and it was seven long, weary months before the *Duff* came to anchor in the harbor of Tahiti.

The Island to which these first missionaries had come is one of the Society group, named by that famous voyager, Captain Cook. There are thirteen islands in all; the eastern group of seven called the Leeward, and the western group of six, the Windward Islands. Between these groups the sea flows in a channel sixty miles broad. There is no lovelier spot in the world than the bay in which they lay at anchor. From a beach of white sand the luxuriant trees and vines in every shade of verdant green rise along the sides of the mountains seven thousand feet above. The mountain summits, of every shade of blue and gray and purple, tower in precipitous peaks and pinnacles that seem to meet the sky above. Within the coral reef the ship rode

safely in the blue waters of the sea; on shore the huts of the natives gleamed amid the palm trees and flower-covered vines. This bay is on Tahiti, the largest of the Society Islands. The island is composed of two parts, united by an isthmus. The southern part called Tairubu is the smaller, six by twelve miles. The northern portion, named Porionuu, measures twenty by twenty-three miles. Around the island ran a broad green road through orchards of mangoes, breadfruit, orange trees, sugar-cane, and cocoanut palms. The people of the Society Islands belonged to the Polynesian race, whose characteristics and customs have been described in the Introduction (pp. 4–8). The Tahitians were fine specimens of the race, large and symmetrical, and their women were described as among the most beautiful of the Pacific. Just before the coming of the missionaries in one of their incessant inter-tribal wars, the whole island had been conquered by Pomare, and all the tribes united under his leadership.

First Experiences. — When the little ship came to anchor in the beautiful harbor, seventy-four canoes filled with savages came out to see her. Next day, since this was the Sabbath, the missionaries landed and were received by the king and queen. A Swede who had been shipwrecked on the island interpreted to the king the purpose for which the missionaries had come, and the king assigned them land, and gave them a great building more than a hundred feet long and nearly fifty feet wide to

live in. Here Captain Wilson left them and went sailing away to England with the good news of their cordial reception by the natives. It was no pastime, being a missionary in those days, — there were no steamship lines, no cables. War with Napoleon made it difficult for English ships to start; and not until five long years had passed did they get supplies or news from home. In fact, during the first twelve years of their stay they heard from home but three times. "Their shoes wore out, their clothes gave out, and tea and sugar were remembered only as luxuries of the past." The natives, after their supply of beads and knives were gone, neglected and mocked them, and sometimes they almost starved. Revolts against the king and constant war made their situation perilous. These days of trial sifted the party. Many of the missionaries seized any opportunity that offered to sail away on chance trading vessels. Of the seven who remained, two died, but the little band of five had the privilege in 1800 of dedicating the first church building erected for Christian worship in the Pacific. King Pomare sent a fish as an offering to Jesus Christ, requesting that it be hung up in the chapel. In 1801 eight missionaries came to reënforce the number now reduced to four.

Death of the King. — In 1804, King Pomare, after strange and savage adventures which you will find fully written out, died, and his son Otu became king under the title Pomare II. The old king had been a most cruel and brutal

savage, offering more than two thousand human sacrifices to appease his bloody gods. His son seemed about to follow in his footsteps, and in 1805, after eight years of fruitless labor, six missionaries removed from Tahiti to Huahine. In the years of war that followed the mission seemed broken up, the house burned, the printing press destroyed, and only two heroic souls left to carry on the forlorn hope. In this darkest time light was already beginning to break. The king's heart was turning toward the new doctrine. He invited the missionaries to follow him to the island of Eimeo, whither he had fled in one of the wars. Here he began to break away from idolatry; he ate a sacred turtle that should have been offered to one of the idols, and when no harm came to him dared still farther. The people began to cast away their idols, and to keep the Christian Sabbath, and listen to the preaching of the good news.

Discouragement in England. — Meanwhile, the people of England who wanted quick returns and something to show for their money, were beginning to get discouraged after sixteen years of waiting for results. It was proposed in the London Missionary Society to give up the work as hopeless. But Rev. Thomas Haweis protested and backed his protest with a thousand dollars, and Rev. Matthew Wilkes said he would rather give the clothes from his back than abandon the mission, and urged that a special season of prayer be observed. These good counsels prevailed, and the ship bearing fresh

supplies and news of the renewed determination of those at home to prosecute the work was met in mid-ocean by the vessel loaded with the cargo of the rejected idols of the Tahitians, and carrying the grand news of the first success.

Pomare II and the Reformation. — Soon after this Pomare was restored to his rightful government. He collected all the royal idols, and in 1811 sent them to London, where you may still see them in the Museum of the London Missionary Society. He wrote a touching prayer for the use of his people, and began himself to go to school that he might lead them aright. In 1817 a printing press was set up, and could not work fast enough to supply the demand for Bibles and Hymn-books. The natives crowded around the doors, peered through the windows of the building where the press was placed, and could not be induced to return to their homes without one of the precious books. Schoolhouses and churches rose in every village. The king himself provided the materials, and paid for the building of a great church seven hundred and twelve feet long. Through it, diagonally, ran a stream of living water that could not be diverted on its way from the mountains to the sea. The building had one hundred and three windows and twenty-nine doors, and in it were three pulpits, two hundred and sixty feet apart. Here, in the presence of four thousand of his subjects, King Pomare was baptized.

Continued Progress. — We cannot follow the glowing story of how the king had a code of

laws made and read it to seven thousand of his people, who, by solemn vote, made these the law of the land. Neither can we follow the good work as it extended to the other islands. In 1817 John Williams put his mighty shoulder to the wheel, and in his "Narrative of Missionary Enterprises in the South Seas," one of the most fascinating books ever written, you will find recounted how he built the ship, beguiled from the people their hearts and their language at the same time, cruised among the islands, and carried the light to one after another of them in turn.

In 1839 Captain Hervey in command of a whale-ship made the following statement: —

"Tahiti is the most civilized place I have been at in the South Seas. They have a good code of laws and no liquors are allowed to be landed on the island. It is one of the most gratifying sights the eye can witness to see, on Sunday, in their church, which holds about four thousand, the Queen near the pulpit with all her subjects about her, decently apparelled and seemingly in pure devotion."

Later History. — Alas, that the little community could not have been left to climb in its upward path unchecked! In 1836 some French priests attempted to enter Tahiti, and from that time there was one long succession of intrigues and oppression, until in 1880 the Society Islands were formally annexed by France. One's blood boils to read how under guise of religion these islands which the missionaries were peacefully developing for the benefit of the natives, were ruthlessly despoiled by the greed of a so-called

Christian nation. War, devastation, and, worst of all, moral corruption were the portion of the unfortunate islanders. They were forced to import intoxicants; the diseases of civilization were introduced by corrupt soldiery and sailors. The mission schools were either closed or else compelled to teach in French, and no natives were allowed to contribute to any missionary society. Under these circumstances the London Missionary Society turned over to the care of the Evangelical Society of France the mission bought at the price of such a sacrifice.

The long wars, the oppression and the vices introduced by military occupation, have told sadly on the natives. A degenerate and spiritless people take the place of the native churches that so bravely and jubilantly entered the path of civilization a hundred years ago. Yet, as we shall see, the Tahitian Church, in the providence of God, was the seed plot from which the islands of the sea were to be evangelized. Recent reports seem to show that the worst point has been passed and that the conditions of the islanders are now slowly beginning to improve and their numbers to increase.

Statistics. — The population in 1897 is given as 10,300, of whom 2500 are French. A large portion of the trade is with the United States; imports to the value of 1,987,000 francs as against 600,000 francs from France, and 267,000 francs from England; exports of 2,000,000 francs to the United States, more than half the total export.

"The island of tranquil delights rose out of the sea, a pyramid of flowers girdled with a silver zone; the reef that flashed and sang opened to admit us, and then seemed to close again and shut us in a little world of unutterable beauty." — STODDARD.

INCIDENT IN RAIATEA

Betuve's hands and feet having been eaten off by disease, he was compelled to walk upon his knees. Yet he contrived to cultivate his little patch of ground so skilfully that his wife and three children were well supplied with food. His only implement for doing this was a piece of pointed iron-wood. With this he pierced the ground by pressing the whole weight of his body upon it. He then scooped out the thus loosened earth with his wrist stumps, and placed the plant in the hole. In the same manner he removed the weeds.

One evening he greeted Mr. Williams with the shout of "Welcome, servant of God, who brought light into this dark island." After hearing Betuve's account of the incarnation and death of Christ, Mr. Williams said to him: —

"You pray, of course?"

"Oh, yes; I very frequently pray as I weed my ground and plant my food, but always three times a day, besides praying with my family every morning and night."

The remainder of the conversation can best be told in Mr. Williams's own words.

"I asked him what he said when he prayed?

"He answered, 'I say, O Lord, I am a great sinner, may Jesus take my sins away by his good blood; give me the righteousness of Jesus to adorn me, and give me the spirit of Jesus to instruct me and make my heart good, to make me a man of Jesus, and take me to heaven when I die.'

"'Well,' I replied, 'that, Betuve, is very excellent, but where did you obtain your knowledge?'

"'From you, to be sure; who brought us the news of salvation, but yourself?'

"'True,' I replied, 'but I do not recollect having seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?'

"'Why,' he said, 'as the people return from the services, I take my seat by the roadside and beg a bit of the Word of them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little of His Word.'"

THE ASTRAL AND PEARL ISLANDS

It is like turning from the stormy pages of Joshua to the Book of Ruth to pass from the storm and stress of the later history of the Society Islands to the story of the Astral and Pearl Islands. They are only tiny groups of islets, hidden on the broad bosom of the Pacific; but here, unhindered and unharmed, the sweet story of God's redeeming grace has been allowed to work out its natural and inevitable transformation! It is good for tortured faith to look at some bright spot like this where the gospel has had free course and been glorified.

Astral Islands. — Fortunately (alas that it is true), far from the ordinary trade route of the Pacific, the Astral group of volcanic islands lift their fronded palms in air about three hundred miles south of Tahiti. The largest of the group, Rurutu, is only five miles long and two miles wide, its steep summits rising twelve hundred feet above the ocean.

Missionary Beginnings. — The entrance of the evangel came, as it so often does, through seeming misfortune. A terrible plague, which the natives believed was due to the anger of their gods, was devastating the island in 1820. Two of the chiefs, hoping to escape to the jurisdiction of more propitious divinities, fled to a neighboring island, and were driven by a storm three hundred miles out of their course to one of the Society Islands. Here they found a truly astounding state of affairs: idols thrown down, temples destroyed, and the people engaged in learning a strange, new teaching from white men who had come in swift ships from the mysterious edge of the encompassing sea.

Auura, the First Convert. — Auura, one of the two chiefs, received the word in a good and honest heart. He set himself earnestly and humbly to learn the new path, and with such diligence did he study that in four months he was able to read the Gospel of Matthew, and repeat much of the catechism. He publicly renounced idolatry, and asked that teachers be sent back with him to his countrymen. The same Holy Spirit that had said "separate me Barnabas and Saul" to the church in Antioch, spoke to the little church at Borabora, and with tears and prayers they sent back two of their deacons with Auura. In little more than a month the boat returned with fourteen of the idols of Rurutu. To the multitudes who gathered to hear the report of these first apostles of the Polynesians, they reported the wonder-

ful news. How the king had told his people of the good news that had transformed the Society Islands; how a great test had been made in which the teachers and their wives partook together of food that was *tabu,* and how the islanders, seeing that no harm befell them, were willing to listen to the teaching. With great joy the Borabora church heard the story, and planned to give the gospel to the other and remoter islands. On four other of the Astral Islands work was begun, and in a few years the entire population, through the ministry of these native evangelists, renounced heathenism and embraced Christianity. In 1822, when inspectors of the London Missionary Society visited the islands, they were welcomed by throngs of joyful people, and heard King Auura say, "We have given our island to Jesus Christ, to be governed by him as our King."

Later Reports. — A delegation from the American Mission in Hawaii visited the islands in 1832, and Mr. Alexander wrote a glowing report of the conditions. Instead of constant wars and hideous superstitions he found the houses for the most part neat and substantial, most of the people could read and possessed many copies of the Scriptures. He found groves of chestnut, breadfruit, cocoanut, sugar-cane, and bananas, with fields of sweet potatoes and pineapples. In the spacious church, eighty by thirty-six feet, he found a pile of tapa, and great bamboos of oil contributed by the natives to the London Missionary Society. He esti-

mated the number of inhabitants to be two hundred and fifty.

In 1887 we have the account of a visit made by Rev. Mr. Richards, in the mission ship *John Williams*. At Rurutu he found the population had increased to seven hundred and sixty. A stone church with walls two-and-a-half feet thick, and large enough to seat five hundred, had taken the place of the first building. The chief trader said, "I could leave most of them alone in my store without fear of being robbed." Mr. Richards had come to get volunteers for a newly opened foreign mission in New Guinea. This meant foreign missions with a vengeance to these simple islanders. New Guinea is two thousand miles distant, with trying climate, a different race, — the frizzle-headed Papuan, — and a language entirely unknown to the people of Rurutu. Yet the church gladly set aside two of its members, a man and his wife, to go as foreign missionaries.

In 1890 these islands, with others that had passed under French rule, were turned over to the Protestant French Missionary Society by the London Missionary Society. In their case let us hope that the development out of savagery into fulness of Christian liberty will continue unchecked by debasing influences from the outside.

The Pearl Islands are not like the Astral Islands, volcanic in origin, but are coral islands of the atoll type. The low-lying reefs and islands enclosing broad lagoons stretch in a slender

archipelago for fifteen hundred miles along the surface of the sea. There is no striking scenery nor luxuriant vegetation. The soil is scanty, and sustains little save the breadfruit and cocoanut trees. Many of the islands give scanty subsistence to but a few score of people, and some are not inhabited at all. But, though the riches of the land have been denied, here the abundance of the seas is seen in full measure. Beautiful seaweeds wave from the reefs of the lagoon, myriads of brilliantly colored fish flash in and out the coral groves, which nowhere else exhibit such variations of color. In this warm sea of crystal clearness are found pearls that make the island riches. The first traders purchased bags of pearls with a musket. The pearl necklace of the Empress Eugénie, and the splendid pearl of Queen Victoria, valued at $30,000, came from these far-away islands. Pearl shells are collected here for about $30 per ton, to be sold in London for $500 a ton. The output is about two hundred tons annually.

Introduction of Christianity. — The story of the conversion of these islands is almost a repetition of that of the Astral Islands. Refugees fleeing from war landed in Tahiti, and here came under the instruction of the London Missionaries. One of these, Moorea, returned home in 1827 to tell to his people the old, old story. His fellow-islanders, incredulous, went by hundreds a distance of three hundred miles to Tahiti to see whether these things were true. There they received instruction, many of them

were baptized, and returned to confirm and spread the wonderful tidings. In 1832 Moorea and Teraa were ordained evangelists and sent throughout the group, and by 1839, war, cannibalism, and idolatry had ceased, and a church had been erected in every district.

This same year, 1839, Commodore Charles Wilkes, in command of the United States exploring expedition, visited these islands. He said: "Nothing could be more striking than the difference between these natives and those of the Disappointment Islands. The half-civilization of the natives of Raraku was very marked, and it appears as though we had just issued out of darkness into light. If the missionaries had effected nothing else, they would have deserved the thanks of all who roam over this wide expanse of ocean, and incur its many unknown and hidden dangers."

"I saw those glorious green peaks growing dim in the distance; the clouds embraced them in their profound secrecy; like a lovely mirage Tahiti floated upon the bosom of the sea. Between sea and sky was swallowed up vale, garden, and waterfall; point after point crowded with palms, peak above peak in that eternal crown of beauty." — STODDARD.

TARAÆRE'S STORY

One winter season the chief Ngaapaimarokura (usually shortened to Apai) of the island of Raratonga resolved upon an immense oven of *ti* roots. A great hole was dug, the stones heated red hot, the roots (four feet in length) arranged in the oven upon a layer of succulent leaves to keep them from scorching, the whole covered with an abundance of leaves, and earth and stones were piled on top to keep in earth and steam. They had now to wait twenty-four hours ere the sweet roots would be ready. Apai desired his uncle to improve this spare time by catching a son of Kapo to eat with the *ti* roots. Accordingly the victim was brought to Apai, slain, singed, and cooked. When the ovens were opened the whole clan received equal shares of *ti* root and the victim.

When the feasting was over the chief said to Angene, "To-morrow you will fetch the rest of that family, as a relish for our intended oven of plantain roots."

Early the next morning the killing party started off for the two remaining lads and their sister. Some one had given a hint, for they had run off in the night to another chief, Vakatini, for protection. Though they were serfs belonging to Apai, they were kindly received because they were related to Vakatini's wife. They were sent to a plantation belonging to their new master to get food. The lads and their sister were on their way back when they unhappily fell in with Apai and his party carrying in a long basket the body of a boy, covered with leaves. Apai said to his followers, "Here are the pigs[1] we were in search of."

The cannibals surrounded them and led them away to slaughter. Both of the boys were killed, and they were about to strangle the girl when Vakatini came up and snatched her away, saying, "You have enough,

[1] A human being was never called a pig in Raratonga unless intended for eating. To-day it is the direst offence to call another a pig. This is the true Raratongan curse.

this is mine." Since he was well armed, and a great chief and warrior, they did not dare resist him and he succeeded in saving the girl. She lived in his family and became the wife of his priest Potikitana.

One day after this Angene said to Apai, "Will not all this be revenged upon your son, Tukunæa, some day?" In words that have become a proverb, Apai answered: —

Ta Tukunæa rapunga ake kua ære Ngaapai. "It is for Tukunæa to look after himself when the warrior Apai is gone."

The old deacon Taraære used to wind up this story by saying, "That woman was my grandmother."

"Do you recollect her?" the missionary asked.

"How can I forget her, seeing she brought me up?"

After hearing this story the missionary called on Teakuo, a grandson of Apai, also a church member, to ascertain if the story were correct. He said energetically, "Every word is true; long ago would my family have eaten Taraære's people in revenge, had not the gospel of Jesus been brought to our shores."

NATIVE CHURCH

"I do not think the standard of Christian character attained by the converts generally can be compared to that reached by the best, maturest, and most devoted Christians in our own country. There is, to a great extent, a want of stamina in many of the converts. Many show themselves to be mere children or even babes in the divine life. Strong religious feeling is almost entirely absent from the Malayo-Polynesians.

"Native oratory is full of metaphor, song, parable. Persons well versed in the vernacular may be at a loss as to the meaning of a long speech, which to the native is full of power. Ordinary English address translated would fall flat." — Rev. S. T. Whitmee, 1878.

QUOTATIONS FROM NATIVE SERMONS, PRAYERS, AND SAYINGS, ETC.

In Raratonga on the election of a new Tinomana he is borne in a new canoe on the shoulders of the clan to the church (in heathen days it was to the *marœ*). In allusion to this custom, a native preacher asked in a sermon preached soon after the election, "Who will bear the canoe of the King of Kings?" This was the "support of the cause" translated into the vernacular.

A common Raratongan proverb, current long before the introduction of Christianity, is "O for a Divine brother! as Tapai was wont to say."

Another proverb uttered ages ago by a Raratongan woman is:—

E uenua te po;
E takaro onga te ao.

That is, "This world is but a brief resting place, our home is in the spirit land."

A famous place of pilgrimage in Raratonga is a never failing fountain in the central mountain. Falling over the edge of the cliff this water becomes the source of all the streams on the island. "It is even so with the Gospel," said Teinaiti. "From this one source flows the living stream to every nation upon earth."

It is remarked, "All our large birds assemble on the branches of the banyan tree in order to feed upon its golden berries. Even so do God's people flock to the Word of God."

Sumeo, a Samoan teacher, in New Guinea, said, "Our life is like a little bird carried in the Master's hand. He opens His hand, — it is gone."

Islanders on a flat island had never seen or heard of a hill. Some one described a mountain and showed pictures of the mountains of Europe. "Oh, we have one on this island." "Where?" "We will show you," — showing a hillock twenty feet high.

"We know your God is stronger than ours, but we love darkness. To us darkness is good, light is bad."

Speech of Puna when Native Missionary Society was formed on Raiatea by John Williams: —

"Friends, I have a little question. In your thoughts what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would stay in one place. Now I think the money of the Great Missionary Society is like the wind. If there had been none, no ship would have come here with missionaries. If there is no property, how can we send missionaries to other countries? How can the ships go? Let us give them what we can."

"May our missionary be as a candle-nut torch, not soon to go out, and may his thoughts not soon turn to the land of his birth."

"May the word preached stick in the minds of the ungodly like a fish-bone in the throat."

"O thou Mighty Tree, under whose grateful shade we rest," etc.

"May the professions of these new converts be not like the breadfruits, which now load the trees — soon to pass away — but like our everlasting mountains."

Pahi, native of Raiatea, when the first annual meeting of the Missionary Society showed that the people had brought in produce the equivalent of $2000, said: —

"We are constantly praying, 'Let thy Word grow,' but if we do not use the means, how can the word grow? What would you think of a man whose canoe was fast upon the beach and who knelt down and prayed to God that his canoe might reach the sea? Would you not call him a foolish man and desire him to stand up and drag his canoe? And shall we not all act as foolish a part if we pray and do not use the means for making the word of God grow?"

"Let our hands forget how to lift the club or throw the spear. Let our guns decay with rust, we do not want them. Though we have been pierced with bows or spears, if we pierce each other now, let it be with the word of God."

Native Christians, Tahiti.

"Angels would rejoice to be employed by God to teach the world this gospel of Christ."

(Convert at Raiatea.)

"Let us expel the word of God from our land while it is young."

(Heathen Priest at Raiatea.)

THE HERVEY ISLANDS AND WORK OF JOHN WILLIAMS

We have already seen how the mission to the Society Islands was reënforced in 1817 by the coming of John Williams. The mission at once felt the stimulus of his strong personality. Most of the missionaries had needed three years of hard work with grammar and lexicon to

master the language. He moved familiarly among the natives, working, laughing, listening, and asking questions, and in ten months was preaching to them in their own tongue. In Eimeo he found a boat, her keel laid down three years before, but left uncompleted. To such good advantage had he used his eyes in studying ship-construction on his voyage that in ten days he was able to complete the boat and present her to King Pomare for trading with New South Wales. It might be remarked in passing that this was only the first of five boats built by John Williams for use in the South Seas. When tools failed he made them; when rats ate the only leather he had for bellows, in his rude forge he contrived a box that should act as bellows; when he had no rope, he learned how to make ropes, good ropes, too, that ships were glad to buy.

First Work in Society Islands. — For some years Mr. Williams was stationed in the island Raiatea, whose King Tamatoa had visited Tahiti, and, impressed by the fruits of Christianity there, desired his own island to receive the teaching.

The first thing Mr. Williams did after going to Raiatea was to build himself a fine, large, comfortable house, to show the natives how people ought to live, and then to form a settlement of the natives who had before lived in isolated hovels. Here friendliness and coöperation might thrive, and here the men might learn by imitation as they saw him making with his

own hands all the furniture for his house. In a year there was a village of a thousand, neatly housed in pretty cottages extending two miles along the sea-shore. While here he built his second boat, put together of planks bound with native cord. This friendly practical fellow who whittled and talked and worked so eagerly soon acquired a tremendous influence over the natives. Bibles were brought from Tahiti, a missionary society was formed by the king and queen, and $2500 was given to "cause the word of God to grow" in other islands. A chapel was built, new, just laws formed, and a court-house added to the chapel. With wonder and delight the people saw the first chandelier of cocoanut shells, which John Williams had contrived to light the new church. The cultivation of sugar-cane was introduced, a sugar-mill built; and then his eager soul began to long for fresh fields to reach and conquer.

Embassy from Rurutu. — It was in 1821 that an embassy came to Raiatea from Rurutu of the Astral Islands, three hundred miles away. They were amazed with what they saw and begged two native teachers to go back to their homes with them. "We cannot go to our own land of darkness, without a light in our hands," they said. Returning home with the native teachers they tested the revolutionary doctrines by compelling two women to eat food that was tabu. When they did not at once die, and no dreadful calamity followed, they received the word with joy. In a few weeks the boats came back to

Raiatea with a load of idols, which were exhibited in the church. The national god of Rurutu, Aa by name, was most interesting of all. He was hung all over with lesser gods, and in his great back was a door, which, being opened, showed four-and-twenty small idols neatly hidden away inside.

These visible fruits of their mission so inspired the people of Raiatea that like other good Christians they increased their missionary contributions and raised $9000 to carry the gospel to other islands, a marvellous record when you consider that they themselves were not five years out of savagery. "A little property given with the heart becomes a big property in the sight of God," they said.

Entrance to the Herveys. — At this time John Williams's health was so alarmingly impaired that he was forced to go with his wife to Australia for medical attendance, and food on which a European might thrive. This voyage in 1821 was the occasion of the answer to his prayer that God might send him to regions yet unreached. On the way to Sydney he left two native teachers at Aitutaki, an island of the Hervey group; and while he goes on in search of his lost health, we will improve the time by taking a glimpse of the islands of the group. The Hervey Islands are fifteen in number, six good-sized and the others tiny islets. Some are low coral islets rising only a few feet above the waters, to which class Hervey itself belongs. Some are elevated coral islands, rising to a height of 500 feet, very

fertile, and beautifully green and luxuriant in vegetation; and to this class belong Atio, Mangaia, and Aitutaki where the teachers had been left. Then there is one mountainous island, one of the most picturesque in the south seas, Raratonga, the future home of John Williams, and the scene of marvellous triumphs of the gospel.

The People. — Unlike the inhabitants of the Society Islands, these islanders were cannibals, warlike and savage. The devastation of constant warfare among them is well illustrated by a record made by Mr. Williams. His first visit to Hervey Island was in 1823, when he found that the population had been reduced by frequent and exterminating wars to sixty. Six years later on visiting the island he found that constant fighting had left only five men, three women, and a few children, and these still contending which of them should be king.

Return of John Williams. — While we have been looking over the Hervey Islands, John Williams has been getting well as fast as ever he can in Sydney, and meanwhile laying wise and far-sighted plans for the mission. He saw that it would be a great thing for the islands to have a trading vessel that should take their products to Australia and sell them, and buy in return what things they needed. He laid the plan before the directors of the London Missionary Society, who at first thought it a dangerous mixing of business with religion (strange how afraid some people are to mix those two);

but finally they yielded to his wishes and bought him a schooner called the *Endeavor*. The natives, with true poetry, later named it *The Beginning*. He loaded the boat with shoes and clothing and tea, and nails and hammers and other tools; engaged a man who knew how to teach the islanders to cultivate sugar and tobacco, put aboard sheep and cows, presents from the Governor of New South Wales to the island chiefs, and sailed away. When he came back to Raiatea, King Tamatoa was delighted with the new ship and wrote a letter of thanks to the directors of the London Society.

"A ship is good," he wrote, "for by this means property will come to us and our bodies be covered with decent cloth. But there is another use of the ship: When we compassionate the little islands near to us, and desire to send two among us to those lands to teach them the gospel of Jesus Christ."

Removal to Raratonga. — During the following year, 1823, John Williams removed from the Society Islands to begin his permanent and personal labors in the Hervey group, and it came about in this way. He had left teachers in Aitutaki, as we have seen, on his way to Australia. After his return to Raiatea, they sent begging him to come out to help them in the new work. Accordingly John Williams, whose eager soul was always reaching out into the unopened regions, set sail from Raiatea on the fourth of July with six native teachers to begin in earnest the evangelization of the Hervey Group. During

the voyage Mr. Williams prepared a series of counsels for the use of these native helpers that are deeply interesting in the light they shed on his own ideas and practice. "Work well and pray much. . . . Think on the death of Jesus. . . . Give to your work your hands, your mouths, your bodies, your souls, and God bless your labors! In temporal concerns be diligent; a lazy missionary is both an ugly and a useless being." Reaching Aitutaki he found that the good work had taken root and prospered wonderfully since the teachers had been sent. Here he found some shipwrecked natives of another island of the Hervey group, Raratonga; and this he determined to seek. The poor shipwrecked Raratongans were anxious to return with him to their own land to tell of the wonderful gospel that they had learned, but they could not guide him, for they had lost their primitive reckoning in the storm that had blown them into unknown seas. Mr. Williams took them aboard with a native Christian, Papeiha, who was a true apostle in zeal and character, and with thirty discarded idols given him by the people of Aitutaki stowed away in the hold of his vessel, set sail for Raratonga. After touching at other islands and having many adventures by the way, he found Raratonga. The search for the island was, in a small way, as baffling as the search of Columbus; and just as every one but John Williams was completely discouraged and ready to turn back, land was sighted. The natives of Raratonga received them pleasantly

enough, but in the night so shamefully abused the native teachers who had been set ashore, that they refused to be left in so terrible a spot. Then Papeiha came nobly to the front: "I will stay," he said; "I am not afraid. Whether they spare me or kill me, I will land among them. God is my shepherd, — I am in His hand."

And, as it so often happens, God had prepared the ground for his brave servant. A woman who had been to far-away Tahiti had returned telling of the wonderful changes that had happened there. The King Makea had been interested and had named one of his children Jehovah and another Jesus Christ, and was disposed to learn more of the strange doctrine from Papeiha.

Return to Raiatea. — Mr. Williams left Papeiha with one companion in dark Raratonga and himself sailed back to Raiatea. Imagine the picture his little ship must have made when she sailed into port with the thirty-one idols taken from Aitutaki dangling from the yard arms. A disappointment waited him in the decision of the London Missionary Society that the ship was too expensive, and not *spiritual* enough to be sustained by a missionary society. Unwillingly and against his own sound judgment he was compelled to sell. "Satan knew well," he said, "that this ship was the most fatal weapon ever formed against his interest in the great South Sea."

Removal to Raratonga. — Meanwhile Papeiha was doing a great work in Raratonga. The first

convert, a chief, learned to pray from his friend's lips. As poor Papeiha, worn out by fatigue, dropped off to sleep, he would waken him, saying, "I have forgotten it; say it again," and this many times during the night. With sturdy contempt for idols, Papeiha sawed off the head of the most powerful in Raratonga, while the people waited to see the swift vengeance of the god. He ate food that was *tabu*, and took no harm. In less than a year he had broken the terror and bondage of idolatry, and cleared the way for the acceptance of Christianity. In 1827, Mr. Williams returned to the island of Raratonga with his wife, and made the island his permanent residence. With characteristic energy his first work was to move the mission to the other side of the island to a better site. He preached on Sunday to a congregation of four thousand, and, finding the church too small, built one six hundred feet long. Here, too, he constructed his famous ship, the *Messenger of Peace*, a very triumph of human genius, over obstacles well-nigh unsurmountable. He had no saw, no oakum, no sailcloth, no nails. Sails he wove from native mats, and ropes he twisted from the tough hibiscus. Wooden pins did for nails, and the rudder he forged out of a piece of pickaxe, a cooper's adze, and a large hoe. The rude bellows made of boxes he forced to work somehow while he forged the anchor, and the rude, clumsy, wonderful craft he finished in five months without tools to work with or suitable material to work. She floated, too, and minded her helm, and bore

him obediently, as things always do the right sort of man, wherever he chose to go. He chose first to voyage with King Makea to Aitutaki, one hundred and seventy miles away. When he returned the people of Raratonga met him in gala dress. They had removed too the rubbish from the building of the ship, had planted shrubs, and strewed clean, white coral. "We will not leave a chip against which he shall strike his feet," they said.

Trials on Raratonga.—The privations of these first missionaries in Raratonga were many and severe. The island, though very beautiful, was not so fertile as Raiatea, and often there was little food. "I have seen my wife," says Mr. Williams, "sit down at table and burst into tears, at having nothing to eat, week after week, month after month, but some native roots." For ten years they did not taste beef, and then they had lost their taste for it. Sometimes for months running into years no vessel called, and their clothing was worn out, their tools and necessary supplies gone. Frequent illnesses from malaria and insufficient food sapped the strength and tried the courage of the heroic little band of workers; but they held out, and the work triumphed gloriously.

Triumphs in Raratonga.—The people were gathered into churches, the children into schools, new methods of agriculture, new products, and new industries were introduced. Mr. Williams himself said, "When I found them (the people of Raratonga) in 1823, they were ignorant of the

nature of Christian worship; when I left them in 1834 I am not aware that there was a house in the island where family prayer was not observed morning and evening."

In 1888 Rev. W. Wyatt Gill made a statement of the work in the Hervey Islands as he had known it since 1851. He contrasted the former condition of the islands with that under Christianity, and stated that sixty members of his own church had been killed while acting as missionaries to heathen tribes.

In 1853, James M. Alexander, in company with Mr. Lyman of Hawaii, visited Raratonga, Aitutaki, and other Hervey Islands. He tells that at Aitutaki there was a massive coral pier six hundred feet long, constructed by the natives in 1826. A beautiful church of hewn coral, substantial native houses of the same material, and a continuous garden of breadfruit, orange, banana and cocoanut palms, he noted as features of the islands. Raratonga was even more beautiful, the well-tended plantations continuous, and the natives fine-looking, courteous people.

A correspondent of a newspaper in Auckland testifies that " The Raratongans are the most advanced of all the South Sea Islanders in European Industrial Civilization. They have become efficient artisans and mechanics; they build houses after the colonial type, also wagons and boats; they work extensive plantations, and cotton gins. They cultivate largely oranges and limes; of the former they export millions; from the limes they express the juice and ship it in

small barrels, some two thousand gallons yearly being sent from the island. They also export cotton, coffee, bananas, arrow-root, and copra. They thrive and are happy because free and unoppressed, and at liberty to enjoy the fruits of their labors."

An instance of the benevolence of the natives of Mangaia illustrates the Christian character of the people. In 1892, after paying for their own school and church expenses, the people of Mangaia numbering about nineteen hundred contributed for general missionary purposes to the treasury of the London Missionary Society, $1700. In 1889 a British Protectorate was established over these islands upon the invitation of the chiefs and people.

"I am engaged in the best of services, for the best of Masters, and upon the best of terms."

— JOHN WILLIAMS.

"O Jehovah, give Thy word in my heart — all thy word — and cover it up there that it may not be forgotten by me." — NATIVE CONVERT.

"While it is day I must be about my Master's business; and he who helps me onward is twice my friend."

— JOHN WILLIAMS.

SUGGESTIONS, TOPICS, AND QUESTIONS

Many biographical sketches may be prepared in connection with this chapter. The career of Captain Wilson will delight boys. — "From Island to Island," published by the London Missionary Society Company, contains a good brief sketch. John Williams's own life is an epic in itself. — A model of the *Duff* could be made from old prints, or a copy of her missionary flag.

Describe a voyage from the Society to the Hervey, Astral, and Pearl Islands, contrasting their characteristics, products, and appearance.

Make a brief study of the Polynesian languages, noting their marked similarities as showing common origin.

What characteristics of the Polynesians are most admirable? What is the chief racial weakness?

In History of London Missionary Society find description of the Museum in which are preserved these early trophies of heathenism in the Pacific Islands.

What were the chief characteristics of the native religion?

Tell the story of John Williams's shipbuilding. Map of the Society and Hervey Islands.

CHAPTER II

SAMOA, TONGA, MICRONESIA

SAMOA

The Islands. — It was in July, 1830, that the indefatigable John Williams, in his rude *Messenger of Peace*, dared to cross the eighteen hundred miles of sea that lay between the Hervey and the Samoan Islands. These islands, like almost everything else in the South Seas, had been discovered by Captain Cook, and named by him the Navigator Islands. The group consists of thirteen islands, only four of which are of any importance. Manua, the most easterly, is about sixteen miles in circumference, fertile and beautiful, rising twenty-five hundred feet above the sea. Sixty miles to the west is Tutuila, the island now ceded to the United States. It is seventeen miles long, five miles wide, and cut almost in two by the splendid harbor Pago Pago. To the Northwest, thirty-six miles, lies Upolu, an island forty miles long and fourteen broad, which contains Apia, the principal town of the group. Twelve miles to the west of Upolu lies Savaii, the largest and most mountainous island of the group. It measures forty by twenty miles and rises to a height of four thousand feet.

First Visit of John Williams. — On his way to

the Samoan Islands, John Williams turned aside to visit the Tonga group, and there took aboard a Samoan chief who had been absent from home about eleven years. He had a Christian wife, and was willing to assist them in the work in Samoa. After seven days of violent storm, the *Messenger of Peace* came to Savaii, the largest island of the group. The people had rarely seen any one from the outside world, and they gathered with great curiosity to see the white missionaries. They wondered while Fanea, the exiled Samoan chief, explained to them about the superior beings who had come to them. Finally they took the missionaries on their shoulders and carried them by the light of torches to their king. He gave them a royal welcome, and told them of the prophecy made by a terrible old war chieftain who had recently died that a great chief should come from beyond the distant horizon who should overthrow their religion.

Overthrow of Paganism. — The overthrow of Paganism in the Samoan Islands was attended by no such tragic incidents as occurred in other islands. Soon after Mr. Williams sailed away leaving Fanea and the Raratongan teachers to impart the new doctrine to the Samoans, the King Malietoa was induced to renounce idolatry. He cannily told his family to wait six weeks and see the result before following his example. His sons waited three weeks, and then seeing their father's immunity from the anger of the insulted gods, they gathered their horrified friends together, and in their presence ate the sacred fish

called anæ (mullet), in which their tutelary gods were supposed to dwell. Seeing is believing, and when the wondering natives saw the young men unscathed after this impious act, they all felt the bonds of the old slavish superstition loosening. A great meeting was called. The chief war god, an incredibly sacred bit of matting, dropping to pieces with age, was sentenced to be drowned in the depths of the sea; but on request of the teachers it was preserved to give to Mr. Williams on his return. It was later sent by him to the Museum of the London Missionary Society, where it still remains.

Return of Mr. Williams. — It was two years before John Williams could again visit the Samoan Islands, and this time he determined to visit every island in the group. He took with him Makea, king of Raratonga, and after a prosperous voyage reached Manua, the most easterly island. Here, to his delighted surprise, he found that seed, chance-sown by storm-driven Tahitians, had taken root, and that already there were many on this island proclaiming themselves "people of the word." At the next island, Tutuila, Mr. Williams hesitated to land, because he knew that here a boat's crew had been massacred not long before. But the chief waded out to the boat and begged him to come on shore, saying that he and his people had become Christians through some teachers left by a great white chief on the island of Savaii. When he learned that the "great white chief" stood before him, the chief gave a signal, and his people

seized the boat in which Mr. Williams sat and carried it to the shore on their shoulders. Here he found a chapel built, and people regularly worshipping. The chief explained his method of introducing Christianity. "I go regularly to Savaii to the teachers there to get some religion, which I bring carefully home and give to my people. When that is gone I take my canoe again and fetch some more. Give me a man full of religion that I may not need to go such a distance to fetch it."

In Upolu, also, Christian believers were found, and arriving at last at Savaii, he found the teachers whom he had left two years before and was joyfully welcomed by the entire people. A thousand persons gathered to hear him preach, and King Malietoa said publicly: "My heart is single in its purpose to know Jehovah. My whole soul shall be given to the word of Jehovah, and I will use my utmost endeavors that the word of Jehovah shall encircle the land." After instructing the teachers and writing some hymns for the use of the people, and settling a dispute that threatened war between Malietoa and a neighboring chief, Mr. Williams began his return voyage. He recounts that the people with whom Malietoa was likely to be involved in war had a basket in which they had kept one hundred and ninety-seven stones, each stone recording a war.

Further Progress of Christianity. — In 1835 the London Missionary Society sent out six missionaries and their wives to the Samoan Islands. The Bible was translated, schools were estab-

lished, including a training school for native pastors, and the entire population embraced Christianity. The newly Christianized islands were most eager to spread the truth, and sent their own men as missionaries to the New Hebrides and other islands. Among the schools established, one of the most important is the boarding school at Malua. In 1844 Rev. Charles Hardie with Rev. G. Turner, who had fled for his life the previous year from Tanna in the New Hebrides, bought three hundred acres of wild land at Malua in the island of Upolu. Here they purposed to build up a self-sustaining boarding school for the higher education of the natives. A hundred students were gathered together, land was cleared by their labor, and planted with thousands of breadfruit, cocoanut trees, bananas, yams, taro, maize, and sugar-cane. Buildings were erected by the students, who tilled the land, caught fish, and learned useful trades. They thus supplied all their wants, and carried on the school without expense to the London Missionary Society. In this school two thousand teachers, preachers, and missionaries have been trained. Besides this school there is a Normal Training School for women and a central boarding school for girls.

Political Troubles. — If only the poor Samoans could have been left in peace to the quiet process of development under the care of their missionary teachers, they might well have been the rich Samoans, the prosperous and happy Samoans. The beginning of their trouble was the

land question, as it so often is. Unscrupulous German traders bought up for a song from unsuspecting natives rich alluvial lands, until they had gradually come to monopolize the best land in the islands, and had dispossessed the natives, and deprived them of the chance to earn a living. Disputes between the natives and the traders followed, and much evil and suffering. To put an end to the incessant disputes, in 1879 Germany, England, and the United States entered into joint agreement to have a board of control at Apia, the emporium of Samoa, consisting of the three consuls and three persons nominated by them.

Enter Germany. — Perhaps the mutual jealousies of these three Christian Powers (!) might have resulted in a more or less decent respect for the real though dispossessed owners of the land had not the German policy of aggrandizement led to a deep-laid plot on the part of her representative to get possession of these islands. The story of what followed is a lasting blot on the honor of Germany. According to the old Samoan usage, a chief, Laupepa, had been declared by the Samoan senate of chieftains king, with the title of Malietoa, and the two rival chieftains, Tamasese and Mataafe, had been made vice-kings. On trumped-up charges the German firm, under the lead of Mr. Weber, made a stand against King Malietoa, the lawfully elected king. He had spoken disrespectfully against the German nation, it seemed, and there was a little bill of $12,000 due for

cocoanuts stolen from German plantations by starving natives. The king was expelled from his residence, and five German warships brought in to accentuate the situation. Malietoa, who was of a peaceable disposition, trusted the promises of the American and English consuls that they would see his rights restored, and retired to the forests. When they did nothing to redeem these promises, in order to protect his poor people from outrage, he delivered himself up to the German authorities, and after heart-breaking farewells to his people, was taken away on the warship to Australia, to Germany, and at last to a low lagoon island of the Marshall group, and there confined like a common convict on coarse and scanty fare. Of course battles were fought by the rival vice-kings after his deportation, and in the disorder, twenty German marines were killed and thirty wounded. To salve her wounded " honor " Germany now declared war against these terrible Samoans, suppressed the English newspaper in Apia, imprisoned English and American residents, and bombarded native villages.

Enter the Hurricane. — Minister Pendelton notified the German government " that the United States expected that nothing would be done to impair their rights under the existing treaty with Samoa." Thereupon Count Bismarck telegraphed to the German consul at Apia that " annexation was impracticable on account of diplomatic agreement with England and the United States." But while the great nations

squabbled, a factor entered into the dispute that the simple natives attributed to the wrath of God because of their oppression and sufferings. One of the terrible hurricanes of the South Seas swept over the island harbor where the warships of the three great Powers lay keeping ominous watch. Spite of the warnings of those familiar with the region, the warships remained in harbor when the north wind began to blow, although their only hope at such a time was to put out to sea and take shelter in the lea of the islands. When the awful fury of the storm drove the ships helplessly upon the rocks, the Samoans heroically rescued those who had been fighting them. The courage, the horrors, the appalling losses of the storm, fixed the thought of the world upon those islands. A conference of the three Powers was held at Berlin. Germany agreed to bring back King Malietoa and reinstate him as king, and all promised to respect the autonomy of Samoa.

Further Troubles. — It would seem that by this tardy reparation the troubles of the Samoans were at an end. Far from it. A land commission must be appointed, to decide just how far the grabs of the land grabbers were legal and therefore right. The expense of this land commission, $15,000 a year, was to be met, not by the Powers who imposed it upon Samoa, but by the natives. A chief judge was appointed, presumably to see that none of the wily natives cheated the poor German, English, and Yankee traders, — salary $6000. A president of the

Municipal Council was further saddled upon the people at a salary of $5000, and to King Malietoa was assigned a salary of $1000, to be paid after all the others had been provided for. And still those wretched Samoans were not satisfied! They had never heard of paying a capitation tax of $1 for each man, woman, and child, and they did not see why they should begin now.

A sad story of revolt, guerilla warfare, and banishment of chiefs followed. Judge Ide of Vermont, when sent out as Chief Justice, began his career by inviting seventeen chiefs to a friendly conference. When they did not agree with him fully, he tactfully persuaded them by clapping them into prison and putting them to work with common convicts on the road because they refused to pay their capitation tax. What wonder that the people flew to arms to avenge the insult to their chiefs and their whole nation! Internal dissensions, warfare, and misunderstanding continued to mark the story of poor, much-governed, and overprotected Samoa, until in 1898 King Malietoa died. The three great Powers decided to solve any difficulty that was liable to arise over the succession by abolishing the kingship altogether. How well the Samoans were pleased with this neat and easy method of solving their difficulties does not appear, and perhaps ought not to be too curiously inquired into. In 1899 there was a further agreement between Great Britain and Germany, ratified by the United States. Great Britain renounced all rights to the islands in favor of

Germany, as regards Savaii and Upolu, and in favor of the United States as regards Tutuila and the other small islands. By this arrangement Germany gained control of the largest islands with a combined population of thirty-two thousand; the United States, of Tutuila and the small islands, with a population of four thousand. The harbor of Pago Pago, however, the only fine harbor in the Samoan Islands, and one of the best in the Pacific, was supposed to console the United States for its small apportionment. For six years, now, the large proportion of Samoan natives have been under German government. It seems too bad that these people, Christianized by English and American heroism and sacrifice, could not have remained permanently under English and American influence. Far-sighted statesmanship in either country could easily have brought about the peaceable cession of the islands before the demoralizing and cruel struggles of the last thirty years began.

Present Conditions of the Islands. — The whole population of the Samoan Islands is now Christian. There is probably no community in America where family prayers are as generally observed as in Samoa. The people are eager for the education of their children, give liberally to the support of their churches, and send out their own missionaries to New Guinea and Micronesia. The attractive aspects of their simple, patriarchal mode of life are charming as set forth by Robert Louis Stevenson.

STEVENSON ON THE SAMOANS

"They are Christians, church-goers, singers of hymns at family worship, hardy cricketers; their books are printed in London by Spottiswode, Trübner, or the Tract Society; but in most other points they are the contemporaries of our tattooed ancestors who drove their chariots on the wrong side of the Roman Wall. We have passed the feudal system; they are not yet clear of the patriarchal. We are in the thick of the age of finance; they are in a period of communism.

"To us, with our feudal ideas, Samoa has the first appearance of a land of despotism. An elaborate courtliness marks the race alone among Polynesians; terms of ceremony fly thick as oaths on board a ship; commoners my-lord each other when they meet — and urchins when they play marbles. And for the real noble a whole private dialect is set apart. The common names for an axe, for blood, for bamboo, a bamboo knife, a pig, food, entrails, and an oven are tabu in his presence, as the common names for a bug and for many offices and members of the body are tabu in the drawing-rooms of English ladies. Special words are set aside for his leg, his hair, his face, his belly, his eyelids, his son, his daughter, his wife, his wife's pregnancy, his wife's adultery, his dwelling, his spear, his comb, his sleep, his anger, his dreams, his pleasure in eating, his cough, his sickness, his recovery, his death, his being carried on a bier, the exhumation of his bones and his skull after death. To address these demigods is quite a branch of knowledge, and he who goes to visit a high chief does well to make sure of the competence of his interpreter.

"They are easy, merry, and pleasure-loving; the gayest, though by far from either the most capable or the most beautiful, of Polynesians. Fine dress is a passion, and makes a Samoan festival a thing of beauty. Song is almost ceaseless. The boatman sings at the oar, the family at evening worship, the girls at night in the

guest house, sometimes the workman at his toil. No occasion is too small for the poets and musicians; a death, a visit, the day's news, the day's pleasantry, will be set to rhyme and harmony. . . . Song, as with all Pacific islanders, goes hand in hand with the dance, and both shade into the drama. Some of the performances are indecent and ugly, some only dull; others are pretty, funny, and attractive. Games are popular. Cricket matches, where a hundred played upon a side, endured at times for weeks, and ate up the country like the presence of an army. Fishing, the daily bath, flirtation; courtship, which is gone upon by proxy; conversation, which is largely political; and the delights of oratory, fill in the long hours."

— Robert Louis Stevenson, "Eight Years of Trouble in Samoa," Chapter I.

"Those who have a taste for hearing missions, Catholic or Protestant, decried, must seek their pleasure elsewhere than in my pages. Whether Catholic or Protestant, with all their gross blots, with all their deficiency of candor, of humor, and of common sense, the missionaries are the best and most useful whites in the Pacific."

— Robert Louis Stevenson, "The South Seas," Chapter X.

Physiological Changes due to Civilization

"The progress of the natives, though undoubtedly great and wonderful for the length of time they have been under the influence of civilization, is as yet so limited that the closest and most continuous observations and comparisons are required to mark the results in physical and psychological investigations. Nevertheless . . . I have been able by assiduous observations and minute comparisons to detect and to trace certain changes in the physical peculiarities and mental development of these islanders (*i.e.* the Fijians and Samoans).

"Natives born since the introduction of Christianity and reared under the immediate influence of the teachings of the missionaries and of the incipient civilization which has resulted from intercourse with traders have more fully developed foreheads and cranial capacity than natives born and reared under the old influences and associations. Take a Samoan born under the improved associations educated at the missionary institution at Malua, where mental development is facilitated . . . and where his energies are further stimulated by competition and contrast with others, — compare his skull with the skull of a Samoan born and reared under the old associations and influences; an incipient difference is just perceptible.

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"Take a group of natives born and reared under the old associations and a group of natives born and reared under the *immediate force* of the associations and influences introduced by civilization and systematic mental culture. A close comparison and a minute observation show that the mouth is somewhat smaller, the lips somewhat thinner, the head somewhat larger in the latter than in the former; the outline of the features and the physical aspect generally are improved."

— W. T. Pritchard, H. M. Consul at Samoa and Fiji.

THE TONGA OR FRIENDLY ISLANDS

Situation; Size. — The Tonga or Friendly Islands lie a little south of the Fiji Islands and east about three hundred miles. They consist of thirty islands and more than one hundred coral islets. The collective area is three hundred and ninety square miles. In the Vauvau group (the most beautiful of the Tongas) there are several volcanic peaks from two thousand to five thousand feet high; but most of the islands are low,

attractive only from the richness of their verdure and the fertility of the soil.

The Natives. — The natives share with the Samoans and Marquesans the distinction of being the finest race of men in the Pacific islands. The average height of the men is 5 feet 9.92 inches. They are well formed, graceful, with beautiful eyes and pleasing features. Like other island races they were sunk in superstition and cruel savagery when missionary work was begun in 1797 by the first company of missionaries to the Pacific. Three of these were killed, and the others after years of struggle with no success were compelled to go to New South Wales. For twenty years the mission was abandoned, and then renewed by the English Wesleyans, who sent out Revs. John Thomas, John Hutchins, Nathaniel Turner, William Cross, and Mr. Weiss.

King George. — These missionaries found in Tongatabu two native teachers from Tahiti, who had already gathered a congregation. The first impetus given to the work was by the action of one of the chiefs. King George of Haabai (not to give him his native name, Taufaahau) was a fierce savage who knew little or nothing about Christianity; but on visiting the new station he became really impressed with the folly of idol worship. Being a man of decision he returned home, and with a grim humor took down all the tribal idols from their positions of honor, and hung them in a row to dangle helpless from his ceiling. His

people looked in horror to see the swift vengeance of the gods; and when it came not, stirred uneasily in their cramping bonds of superstition. Not satisfied with destroying his own idols, King George paid a visit to Chief Finau on Vauvau to urge him to like measures. Finau made a big bonfire and brought out all his gods. "Now," said he, "if you are any good, you can save yourselves by running away." Then taking up each image he said, "Run, or be burned!" When none of them ran, he left them to burn, and believed in them no more. Three or four years after a wonderful revival began on Vauvau, in which King George was converted. He built a great church, bought a printing press, built schools, established a new code of laws. In time George became ruler of all the islands, and a good king, too. When an English warship stopped at the islands a few years ago, King George went out to meet it in his royal canoe. When he left, the commander exclaimed: "He is every inch a king! Give him twenty-one guns!" — a royal salute. The king was 6 feet 4 inches in height, well formed, athletic, with a trustworthy face and the bearing of a gentleman.

Results. — The Tonga Islands have fortunately been far out of the ordinary routes of travel, and the result of missionary work has been freer from evil outside influences than in the more frequented islands. In 1870 it was confidently asserted that there was no heathenism remaining in the islands. A regular government has

been formed, common schools and a high school established, and a training school for the ministry. From this institution hundreds of preachers have gone out to their own and to distant pagan groups. The mission is entirely self-supporting, and besides a large contributor to the Wesleyan Missionary Society, — $15,000 in one year, it is said. In 1899 a British Protectorate was proclaimed. The population of twenty odd thousand is almost entirely native. Contrary to the experience in less fortunate island groups, the native population is sturdy and increasing in numbers and in wealth.

MICRONESIA

Micronesia, the little islands, lies along the equator, and is divided into four groups: the Gilbert, Marshall, Caroline, and Marianas, formerly called the Mariana Ladrone Islands. This last-named group was long a Spanish penal colony, and in it the native race is in process of rapid extinction. Since 1899 the Ladrones or Mariana Islands have belonged to Germany. The estimated native population of the Ladrones is less than twelve thousand.

The Micronesian Islands belong to the great coral belt, forming part of the Caroline Archipelago which extends two thousand miles from east to west. In this great expanse of sea are scattered the islands that look so neighborly on the map, but are really isolated by wide stretches of water. Some of the atolls are low reefs projecting a few feet above the high-

water mark, and enclosing within their protection smooth lagoons that are sometimes twenty or thirty miles in length and half as broad. Over these little islands perpetual summer broods.

The people of Micronesia are a mixed race, it is thought. The preponderating element Polynesian, with Japanese and Papuan elements added. This mixture of races occurs slightly if at all in the Gilbert and Marshall groups, but becomes more apparent in language and physique in the Caroline and Mortlock Islands. For ages the people lived secluded from the rest of mankind on these gardens of the Pacific, with the inevitable degeneration that comes from isolation.

The absence of the metals with which to make tools, the mildness of the climate, and food to be had without toil were further handicaps in the upward struggle. Breadfruit hung ready for the picking, the clear waters of the lagoon swarmed with fishes, clothing was a luxury rather than necessity, and each island set its own standards quite independent of the unknown world outside. What wonder the people grew indolent and quarrelsome and superstitious.

Social Life. — The social life in Micronesia was that of the lowest savagery; lust, ever present violence and warfare, occasional cannibalism, with constant insecurity of life, infanticide, and degrading superstition were all features in the picture. In many of the Gil-

bert Islands little or no clothing was worn, and the people seemed as unconscious of their nakedness as cattle. Yet they had their own rude arts. Stone adzes and knives of bone and steel served as tools with which they did really remarkable work, and from the inner bark of trees women beat out a poor fabric for rugs and clothing. They were adventurous, too, and fearless sailors. If there were large trees, they made dugouts; if not, they sewed together strips of cocoanut wood, and in these frail canoes ventured hundreds of miles out on the encompassing sea. The *Morning Star* once found a crew of natives beating their way home three hundred miles out against a head wind. The captain gave them a compass and taught them its use, but one of them pointed to an old man of their number, saying, "His head all same compass."

Religion. — The religion of the Micronesians is the lowest type of fetichism. There are no temples, no regular priesthood, but reverence is paid to sacred trees, slabs of stone, and relics of the dead. They seem to have no conception of a Supreme Deity, but, says Mr. Logan, "They recognize the fundamental distinctions between right and wrong, and the binding force of most of the Decalogue, when presented to them."

Missionary Work. — In the islands lying south of the equator missionary work has been carried on by English societies, notably the London Missionary Society. The islands north

of the equator have been the field of the American Board representing the Congregational churches. Pioneer work was begun in 1852, by the sending of Rev. Benjamin G. Snow, Luther Gulick, M.D., and A. A. Sturges, with their wives and two Hawaiian families, to the islands Ponape and Kusaie of the Caroline group. These missionaries were sent out from Hawaii, where the children of the missionaries undertook the support of Dr. Gulick. King Kamehameha III. placed in the hands of the missionaries a letter of greeting to the island chiefs of Micronesia, in which he commended the missionaries and told of the enlightenment and prosperity that had come to his country through the introduction of Christianity.

Kusaie. — The work on Kusaie was successful from the first. The island is of volcanic formation, luxuriantly wooded to the summit of the mountains. It has jungles of palm trees and groves of stately mangrove trees wading out into the salt water of the lagoons. Kusaie has fringing reefs that are scarcely anywhere separated from the shore. It has been called the "Gem of the Pacific." When the letter from King Kamehameha was read to him, King George consented to receive the missionaries and promised to be a father to them. He faithfully carried out this promise, and assisted the missionaries, built a house of worship, and himself united with the church. On this island grew up the Girls' Seminary and a Training School, to which later on pupils from the Gilbert

and Marshall Islands were sent to be educated for missionary work.

Ponape. — On the island Ponape things did not go so smoothly. The island itself is quite as attractive as Kusaie. It is of volcanic formation, with mountains rising steeply twenty-eight hundred feet, with a marvellous barrier reef separated from the land by two to eight miles of water in which vessels of fair size might sail around the island. The circumference of the reef is eighty miles, and that of the main island sixty miles. The flora of the island is rich and abundant. Here is the ivory palm, the most graceful of the world, we are told; huge banyan trees, the durion which the English scientist, Mr. Wallace, has called the King of Fruits, and a delectable list of other fruits, the mere cataloguing of which makes the mouth water: breadfruit, oranges, taro, bananas, pineapples, papaias, cheremoias, guavas, and mangos. On every side are enchanting views of mountains and valleys, the lagoon with its brilliantly colored coral and seaweed waving in the clear water, the prismatic basaltic cliffs, the long line of white beach, and the blue sea with its snowy breakers. But, though every prospect was pleasing, the one hundred foreigners living at Ponape showed themselves decidedly vile. They were infuriated because the very presence of the missionaries checked their unbridled lust, and even more because the missionaries exposed a plot of some unprincipled traders to get possession of the Metalanim Harbor by a fraudulent con-

tract with the chiefs. Dark years followed of constant war, disease, suspicion on the part of the natives incited by the calumnies of the white outcasts, and by illness and death in the little force of missionaries. But after eight years of hard work on language and translation, school building and education, industrial training and care of the sick and dying, the faithful workers were cheered by the first out-and-out confession of the new faith. By 1867 meetings were held in twelve places, with three churches and a carefully sifted membership of those who had proved their devotion by changed lives. In 1899 the Caroline Islands passed under the control of Germany. The group numbers some five hundred islands. The native population is about fifty thousand.

Gilbert Islands. — In 1857 work was begun on the Gilbert group. The Gilbert Islands are sixteen in number, low and desolate, with thin soil, scanty rainfall, and limited vegetation. Hardly any tree except the screw pine and the cocoanut palm will grow; and even the hardy cocoanut palm yields here only six or eight small nuts, while in islands where the soil is good and rainfall abundant, a good tree will yield from two hundred to three hundred nuts of the largest size. The poor provision made by the trees is supplemented by the ocean which pours its wealth into the still lagoons. Such glistening fish, such magnificent coral, such gorgeous vegetation of the sea as nature has lavished on these low-lying atolls, were never seen

elsewhere. Yet, strange to say, in those most barren and unattractive islands the population is densest in all Micronesia; in some of the islands of the group, one thousand to the square mile. In 1857 Rev. Hiram Bingham, Jr., with his devoted wife, began work in the Gilbert Islands, and continued until 1874, when, utterly broken in health, they were compelled to remove to Honolulu where the translation of the Bible was completed. Other workers took their places, but after years of struggle against the insufficient food and poor water, and low malarial fevers, it was decided by the Board that it was best to station American workers on high islands like Kusaie and Ponape, and to bring to Kusaie for training the young men and women of the Gilbert group. This arrangement, supplemented by the supervising trips of the missionaries in the *Morning Star*, has enabled the work to progress without interruption. In 1892 the king of the principal island in the Gilbert group, alarmed by the oppression suffered in the Caroline and Marshall groups at the hands of Spain and Germany, took passage to San Francisco, and offered his island to the United States. Sure that so fine a gift would not go begging, he returned home, and in preparation of annexation, began to build a wharf one thousand feet long. While President Harrison and his cabinet were considering the question, England got word of the negotiation, and promptly sent a warship and hoisted the British flag. This on islands which American heroism

had started on the way toward civilization, and on which American martyr lives had been freely given! In English hands, however, missionary interests have been safely guarded, and the welfare of the natives scrupulously considered.

The Marshalls. — The Marshall Islands, called the "Naturalists' Paradise" from their wealth of rare seaweeds and shells, are somewhat similar to the Gilbert Islands, but rather more elevated, and with more luxuriant vegetation. The atolls are very numerous, lying like great strings of green beads upon the surface of the water. The race is finer and more athletic than on the Gilbert Islands, skilled in savage handicrafts, and bold and warlike. The work in the Marshall group came about by the shipwreck of one hundred storm-driven Marshall islanders on Kusaie. Expecting nothing but death, they were rescued by the missionaries and returned home. This kindness gave the opportunity for entrance to the islands which had been considered hopelessly savage and hostile, and in a few years wonderful results began to be evident in changed customs and better lives. In 1885 Dr. C. H. Wetmore of Hawaii visited the island of Pingelap where, in 1871, the missionaries had found people living like "dogs in a kennel," and reported that he found a church filled with a thousand worshippers, and a change wrought that was perfectly marvellous.[1]

[1] See Alexander's "Islands of the Pacific," pp. 330, 333, for interesting anecdotes regarding the introduction of Christianity. See also "Heroes of the South Seas," pp. 185, 191.

The Mortlocks. — A beautiful story marks the bringing of the good news to the Mortlock Islands. A royal princess of Ponape, one of the Caroline Islands, Opatinia, daughter of the king, and heir to the throne, renounced her right to the throne and her opportunity to become a queen, and offered herself as a missionary to the dark islands of the West. When one considers how recently her own people possessed the gospel, and remembers in addition the intense love of these island people for their homes, her sacrifice was not less in the eyes of her people than Queen Victoria would have made, had she relinquished her crown to go to some far-away Madagascar as a missionary. Opatinia, with her husband and two other native teachers, was taken on the *Morning Star* to one of the islands of the Mortlocks, and there left for a year before the next visit of the *Morning Star*. On the second visit of the *Morning Star*, more than two years after her first landing, the ship was met by a multitude of natives singing Christian songs of welcome, and the missionary delegation was conducted to a fine house of worship built and dedicated to the worship of the true God.

Ruk. — The good work of the brown princess and her devoted helpers spread as good work always does. The people of Ruk, hearing of the wonders that were happening in the Mortlocks, sent for teachers. A native teacher, Moses, was followed in 1884 by Robert W. Logan, who with his wife did a wonderful work in Ruk.

But while the light was slowly spreading in all Micronesia, through the heroic work of the men and women of the American Board, while the children in the Congregational Sunday-schools were sending out five *Morning Stars* in succession to cruise among the islands, the hindrances that seem inevitable in the story of human progress were being stirred up by European governments. Germany claimed a protectorate over all Micronesia, sleepy Spain rubbed her eyes and remembered that she discovered the islands in 1686. To be sure she had never done anything for them that benefited them in the least, but she found them, and they were hers. The dispute was referred to the Pope, who neatly solved the difficulty by assigning the Caroline Islands to Spain and the Marshall Islands to Germany.

Spanish and German Claims. — Spain promptly sent warships to get the cession from the chiefs, and landed governor, priests, soldiers, and convicts. The governor confiscated land belonging to the American mission, clapped the expostulating missionary into a ship, and sent him to Manila, then a Spanish possession, two thousand miles away. An American warship compelled the Spanish governor of Manila to release the missionary, Mr. Doane, and return him to Ponape.

Meanwhile, the natives, exasperated by forced labor on stolen land, revolted, killed the Spaniards, and forced them to sail away. Mr. Doane persuaded the new governor to grant an

amnesty, and the natives to give up their arms and submit.

Spanish Outrages. — But the four war vessels and the twelve hundred soldiers bred constant troubles. The mission premises were shelled, the girls' schoolhouse burned, and also the large church. In three pitched battles one hundred and ten natives in their jungles kept twelve hundred soldiers at bay, killed three hundred and sixty-nine of them, and captured one hundred guns. The Spanish governor sent messages to the banished missionaries, begging them to return, as "their presence was necessary for the maintenance of order."

Germany in Marshall Islands. — Germany's tactics were less oppressive than those of Spain, but were certainly unjust to those whose forty years of service had laid the foundation of civil order in the Marshall Islands. Missionaries were forbidden to open new stations; they were not allowed to buy sites for schools or churches. The *Morning Star* was obliged to pay a license of $250 yearly to sell Bibles and school books. Heavy taxes were laid upon the natives.

GUAM

American Seizure. — As a war measure, to insure a coaling station, Guam was seized by the American military expedition to the Philippines in 1898. At the close of the Spanish war the other islands of the group (the Marianas) were returned to Spain, but Guam was retained. Spain promptly ceded the other islands to Germany.

The Island. — Guam is the largest of the Mariana Archipelago. Thirty-two miles long, a hundred in circumference, with an area of two hundred square miles, a population of ten thousand, and a city, Agana, of six thousand. The harbor of Port San Louis is one of the finest of the Pacific islands.

Climate and Products. — The island is very beautiful, luxuriantly wooded, and rich in varied products. In the central valley all tropical fruits abound. The jungle is full of deer, gorgeous butterflies flit through the forests, and exquisite flowers and orchids are found in profusion. In the high northern plateau coffee and other products of sub-tropics are grown. The forests are filled with rare woods.

The People. — The inhabitants are for the most part immigrants from the Philippines, the original race of the Marianas having become extinct. Conditions are in many ways similar to those of the Philippines, — people are neat, rejoicing in bathing and sea sport. Cock fighting is a passion with them, as it is among the Filipinos. Nearly all villages have their schools, and nine-tenths of the islanders can read and write, though their knowledge is wofully meagre. Since the American occupation there has been a great enthusiasm for American schools and the study of English. At the time of the American occupation, the population was diminishing, but with better sanitary regulations and medical care late statistics show an increasing birth-rate and somewhat diminished death-rate.

The *Independent* of March 13, 1902, contains an interesting article on Guam.

PITCAIRN AND NORFOLK ISLANDS

Mutineers of the Bounty. — In 1777 the British government desired to procure some breadfruit trees, to introduce this marvellous fruit into the West Indies. An expedition was sent out to Tahiti on the war-sloop *Bounty*, — forty-four seamen, a botanist, a gardener, and the officer in command. The breadfruit trees were secured and the home voyage begun in 1779, when a mutiny broke out among the crew, who had been thoroughly demoralized by their life of sensuality in Tahiti. They seized Lieutenant Bligh and the officers, stocked an open sailboat with provisions and compass, and set it adrift with nineteen men on board. After much suffering, and hair-breadth escapes on cannibal islands, this little party succeeded in reaching the Dutch settlement at Coupon. They had voyaged four thousand miles in an open boat for forty-seven days. Lieutenant Bligh returned to England, and subsequently won high rank in the navy. Meanwhile the mutineers were cruising about in an attempt to find an island hiding-place from the vengeance of the law. Landing at Tahiti, they represented to the natives that Lieutenant Bligh had decided to settle on an uninhabited island and had sent them back to procure provisions. The Tahitians believed this tale, stocked them bountifully, and even gave back the bull and cow which Lieutenant Bligh

had presented to the island. Native women to the number of twelve were abducted, and six native men. Thirteen of the mutineers declined to go farther, and were left at Tahiti. The others sailed away to an uninhabited island, of which the mate, Fletcher Christian, knew. This was in the Pearl group, named Pitcairn, after the midshipman who first sighted it in 1677.

Pitcairn Island. — The little island in which the mutineers landed was only five miles and a half in circumference, rising from one hundred to one thousand feet above the surface of the sea. If had no reef, but frowning cliffs made landing impossible except at two or three points. It was fertile, luxuriantly wooded with noble trees, and rich in fruits and flowers. They entered the little bay, which they named Bounty Bay. They dismantled the ship and burned her that all hope of retreat and all danger of discovery might be cut off.

Settlement on the Island. — There were twenty-eight of these first settlers. The nine white men parcelled out the land, reserving none for the natives. All selected wives and began to clear and cultivate the soil. For two years there was peace; then began a struggle for supremacy that brought the little colony to the verge of extinction. Williams's wife died; he appropriated the wife of one of the native men. The natives conspired to kill the whites, were discovered, and two of them put to death. Two horrible years followed of carousal and quarrelling. No man dared trust another. The memory of their crimes drove them, and fear of discovery

and retribution haunted them. The lookout watched for a passing man-of-war from his high rock, while deadly monotony and homesickness did their work. Their wrath and bitterness were expressed in cruel tyranny over the natives, until these again revolted and killed Christian and four other white men. The four remaining white men, with the help of the women, killed the native men. One of the four committed suicide while in a delirium of drunkenness from the liquor he was distilling from the *ti* roots. Quintal, one of the survivors, was murdered in a quarrel about one of the women; and Young died of asthma in 1800. Thus ten years after the landing on the island there was left alive but one of the fifteen men in the original party. Two of the women had been killed by falling over the cliffs while gathering birds' eggs. There remained ten women and twenty-three children.

The Regeneration of John Adams. — In the quiet and loneliness of his lot the survivor, John Adams, thought about the past and the terrible wickedness of his life. Dreams haunted him, and the memory of old prayers and teachings heard in boyhood returned to him. Once more the old miracle, ever strange and new, was wrought; God took away the stony heart, and gave him a new heart, even the heart of a little child. In genuine repentance he turned to the religious education of the children growing up in these scenes of violence. He found a Bible and prayer-book in the ship's stores; and these became the text-books and the inspiration

of the little colony. The oldest children were barely ten, still unspoiled and teachable. An idyllic period like that of the book of Ruth began. Each day was opened and closed with worship; the fields were tilled, boats made, houses built, and cloth woven. The patriarch Adams had weddings to solemnize, and new families of the second generation rose. The little village gleamed amid its trees at the foot of the mountain, looking far out over the flashing blue of the sea.

The First Ship. — It was twenty years since the civilized world had known anything about the mutineers of the *Bounty,* when the round and wondering eyes of the young Pitcairn Islanders beheld the first sail glimmering on the horizon. It was an American sealer from Nantucket that discovered the little community. Captain Folger and his men were delightfully entertained and departed well pleased. Six years later came a British warship. Imagine the astonishment on board when a stalwart and handsome "native" who had paddled off in his canoe called out in English, "Won't you heave us a rope?" Two young fellows, innocent of clothing save a loin cloth, were invited on board and gave their names as George Young and Thursday Christian. John Adams resolved to give himself up for trial by the British government, but the officers decided to leave him on the island he had long governed so well.

Later History. — In 1823 two young Englishmen were added to the colony; one a school-

teacher, the other a deserter who hid in a hollow tree that he might remain on the island and marry Adams's daughter. By 1825 there were sixty-one persons on the island, a fine stalwart race, handsome and healthy, with disease virtually unknown. In 1828 an adventurous Englishman, Mr. George Nobbs, well educated and of good character, made a voyage of two thousand miles in an open boat that he might come to the wonderful island of which he had heard. He became school-teacher, and in 1853 at the request of the islanders he was ordained in the Church of England, and became their minister. After the death of Adams in 1829 laws were framed, and a magistrate and council of seven elected. Both women and men voted.

Removal from Pitcairn. — The population was becoming too large for the little island, and in 1831 the government removed them to Tahiti. It would not do; the homesick Pitcairners returned in six months. In 1856, when the population numbered one hundred and ninety-four and something had to be done, they were again removed to Norfolk Island, four hundred miles northwest of New Zealand.

Norfolk Island. — This island is larger than Pitcairn — as large again, in fact. The soil is exceedingly fertile; there are noble trees, rich fruits, and a beautiful wooded mountain to crown the island. It had been used for a convict settlement, but the convicts had all been removed upon objection on the part of New Zealand to the use of the island as a penal settlement. Here were

excellent stone houses already built, delightful gardens, and hills stocked with sheep, swine, and cattle. In the same year the entire population of the island was confirmed by Bishop Patteson and became communicants of the Church of England. The bishop wished at once to move his missionary training school from New Zealand to Norfolk Island, but was unable to secure the permission of the British government until 1864, soon after which he made the transfer. The population of the island consists at present of the Melanesian students in the mission school and the descendants of the Pitcairn Islanders, who now number 700, of whom 400 are communicants of the Church of England. But in spite of the rich and fertile island with its manifold advantages, the hearts of many turned fondly to Pitcairn. In two years sixteen persons returned to Pitcairn,— two families. They were rejoiced to find it overgrown with vegetation, the trees loaded with fruit, and chickens, pigs, and goats roaming everywhere. Later four other families returned. In 1900 there were one hundred and forty people on the island, and the problem of overcrowding is again threatening.

Present Condition. — The Seventh-Day Adventists in 1886 converted the present Pitcairn Islanders to their peculiar tenet, and persuaded them to adopt Saturday as their day of rest. The Mission brig *Pitcairn*, of the Adventists, keeps them in touch with the outside world. Their children are some of them in this country to be educated. They are embarking in the mission

enterprises of the Adventists in New Guinea and other islands. The health, peace, education, sobriety, and genuine religion of these islanders are marvellous testimonials of the real products of the gospel when allowed to have free course and be glorified.

Note. Recent periodicals contain interesting articles on Pitcairn Island.

TOPICS, QUESTIONS, AND SUGGESTIONS

A sketch of Robert Louis Stevenson's life in Samoa, containing his estimate of the natives and reflections on native customs.

The reading of some of his prayers written for family worship in Samoa.

A paper on the stately etiquette of the Samoans, — their language of ceremony.

What difference does Stevenson note between the Gilbert and Marshall islanders ("The South Seas")?

What disadvantages are there in the joint ownership of Germany and the United States in Samoa? Is it just to native interests?

Look up the history of our government's administration of its Samoan possessions, — has Samoa received fair consideration? A good deal of valuable material on this topic may be found by consulting Poole's Index of Periodical Literature.

A paper narrating the fortunes of Guam under American rule.

A biographical sketch of Luther Gulick — a great man and most interesting personality.

The story of the five *Morning Stars*, the missionary vessels built for Micronesia by contributions from the children of the Congregational Sunday-schools.

CHAPTER III

THE HAWAIIAN ISLANDS

Name. — The name Hawaiian Islands has recently taken the place of that of Sandwich Islands, a name given by Captain Cook. They are the only important islands in the eastern part of the Pacific north of the Equator. It is probable that these islands are, as Captain C. E. Dutton has said, " the summit of a gigantic submarine mountain range," their highest mountains rising fourteen thousand feet above the ocean. In relation to the bottom of the ocean, these islands are higher than the Himalayas.

Size and Situation of the Islands. — The Hawaiian Islands are situated on the cross roads of the Pacific, where converge the main thoroughfares between San Francisco, Auckland, Sydney, Hong Kong, Tokio, and the South American ports. Only five of the ten islands are of much importance; their area is not quite that of Massachusetts, — sixty-two hundred square miles. Much of this area is too mountainous and rocky for aught save pasturage, but the fertile portions are exceedingly rich and can support a population of a million, and maintain a commerce of many million dollars annually.

Climate and Physical Features. — A very great

difference is noticeable between the vegetation of the windward and leeward sides of the islands. On the northeast side exposed to the trade winds there is none of the tropical luxuriance and verdure that make the southwestern portions such a wilderness of beauty. The vines, the tree ferns, the heavy-scented blossoms, the gorgeous birds, and luscious fruits make these regions of perpetual summer seem like the vision of a dream. But, to the traveller approaching from the east, the first view is apt to be disappointing. The island of Kauai at the northwest extremity of the chain has the most fertile soil, the largest streams, and richest verdure. It is called the Garden Island. The mountains rise to a height of five thousand feet. Its size is twenty-five by twenty-two miles. The city of Honolulu is situated on the island Oahu, an island longer than Kauai, but having about the same area, five hundred as against five hundred and thirty square miles. It lies sixty-four miles southeast of Kauai, and boasts Pearl Harbor, one of the finest harbors in the world. Again southeast, twenty-three miles distant, is Molokai, a long, narrow island, with an area of one hundred and ninety square miles. This is mountainous but very fertile in its level portion. Here is the peninsula Kalauwao, where the leper settlement is segregated. The next island is Maui, distant eight miles, with an area of six hundred and twenty square miles. This island has many scenic marvels, among them a valley that rivals the Yosemite in grandeur and far exceeds it in verd-

ure and luxuriance of vegetation; and a marvellous crater ten thousand feet above the ocean, in form of a vast cavern seven miles long and two thousand feet deep. The largest island of the group, Hawaii, is ninety miles long and seventy broad, containing nearly four thousand square miles of territory. On it are the loftiest mountains of the Pacific, twin peaks, fourteen thousand feet high. Three volcanoes have rendered large portions of this island blasted and unattractive in aspect, but in some parts of the island, where the lava flow has decomposed into soil, spots of wonderful fertility are seen. The three volcanoes of Hawaii are among the most remarkable in the world, and have been often described by tourists. Of Mauna Loa, Dr. Alexander says in 1891: "This volcano, considered as to the size of its mountain (the noblest of the Pacific), as to the height of the column of fire it lifts upward fourteen thousand feet, as to the power of its eruptions, throwing fountains from one hundred to one thousand feet in height, and as to the amount of lava poured forth, ejecting at one eruption as much as Vesuvius has poured forth in two thousand years, is the grandest volcano in the world."

Primitive Condition of the Hawaiian People. — The people of the islands belong to the Polynesian race, and have the characteristics common to the race. They had, however, progressed rather further toward civilization than some of the other island peoples, and a brief account of their condition when first known to Europeans

will be of interest. While in New Zealand there existed a system of tribal ownership of land, and in Samoa a communal or village ownership, in Hawaii a most despotic feudal tenure had long been in existence. The common peasants were merely tenants at will, with no rights that the kings or nobility were bound to respect. At any time they might be dispossessed of their homes on the caprice of a chief. The king and the tabu (or sacred) chiefs were thought to be of Divine lineage, says W. D. Alexander. "It was death for a common man to remain standing at the mention of the king's name in song, or when the king's food, drinking water, or clothing was carried past; to enter his enclosure without permission; or even to cross his shadow or that of his house. If he entered the dread presence of the Sovereign, he must crawl, prone on the ground, *Kolokolo*, and leave it in the same manner." All law existed in the person of the king, and on his death, perhaps because of the feeling that without the king there could be no restraint, there ensued a carnival of anarchy, crime, and debauchery unspeakable. Revenues were obtained in the good old feudal fashion; the king demanded his dues of the great chiefs, and they from the petty chiefs, and these in their turn sent out the luna or overseer to wring tribute from the people. Hogs, dogs, fish, yams, taro, canoes, mats, were all subject to demand from those higher up, and the result was that often there was very little left for the poor peasants. Stewart tells the story of a

family who had secreted and fatted a pig, and set a day for a great feast. The pig was baking, when the royal caterer smelled the savory odor, walked into the hut, and carried off the smoking dainty for the king's table. If houses were to be built for king or chiefs, it was done by forced labor, and when the sandalwood trade sprang up with China, these labor exactions became a great burden. The most careful students estimate that fully two-thirds of the income of the common people was absorbed by royalty, the chiefs, and the priests. It was thought by some early observers of the differences in stature, ability, and even color existing between the chiefs and the common people that there must be a difference in race. But so careful a student as Professor Blackman of Yale University says that chiefs and people were one race. The chiefly family represented the race at its best, well-fed, protected, relieved of crushing burdens, and trained to self-respect from immemorial times, while the common folk showed what were the physical effects of hunger, exposure, toil, tyranny, and slavish fear.

Religious Beliefs. — The early Hawaiians were polytheists. For wind, thunder, lightning, mountains, trees, and living creatures there were deities innumerable. No death was conceived of as natural, but as caused by supernatural agencies. All trades had their special deities, and numberless were the fetiches and degrading superstitions. Among the thousands of minor divinities there were three great gods — Kane, Ku,

and Lono. Kane was the beneficent deity and hence received scant worship; Ku, the power of darkness, was propitiated in many bloody rites, and Lono was most intimately associated with human life. Captain Cook was at first worshipped as a theophany of Lono. These gods were worshipped in a multitude of hideous idols and through rites connected with the temples. The number of the temples or *heiaus* was very great. Ellis says that in a single day's journey he counted nineteen *heiaus* to seven hundred houses. Some of these temples were very large. Cheever measured one nearly three hundred feet long, with sloping walls twenty feet high and thirty feet thick at the base. The great high priest kept the war god, and was very close to the king of the island. The priests, too, had the power to pick out the victims for the human sacrifices. These victims were offered when a temple was dedicated, a war canoe launched, a house built for the king, sickness to be averted, or a king to be buried. When there were destructive eruptions of Kilauea, human beings were thrown into the awful crater to appease the goddess Pelé, supposed to have her dwelling in the great volcano.

Tabu. — The priests cemented their power over the people by a system of tabu, common to many Polynesian peoples, but brought to a highly developed system in Hawaii. It was a system of prohibitions, both religious and political, of most strenuous sort. To violate tabu was both a sin and a crime, and was punished with

death. The temples, idols, and persons of the great chiefs were always tabu, and not to be touched. Any place or object might be declared tabu by proclamation or by fastening to it some emblem. When once tabued, it was death to break the tabu. The choicest hunting grounds, the best fishing places, the most fertile lands, were tabu to all except the chiefs and priests, and they always managed to keep the best for themselves. In this respect they were not so different from more civilized people, but that is another story. Sometimes a special season of tabu was ordained by the powers that preyed. Then, woe to the man who lighted fire or left his home for work. In dread silence the people cowered. No dog must bark, no cock must crow, no pig must grunt, lest the gods be angry and the black tabu fail to appease their wrath. The tabu fell heaviest, of course, on the women. The chiefs and priests united to deny the commoners the privileges they wished for themselves. The men, in turn, found tabu a fine weapon to use for keeping most of the good things in life away from the women. No matter how exalted her rank, no woman might eat bananas or cocoanuts, pork or turtle. She might never eat with her husband nor in the presence of men. Girls were trained to regard all tabued foods as poisonous to them, and any infraction of the rules was punished by death.

Superstitions. — Says S. E. Bishop: "The Hawaiian pantheon was embodied diabolism. A loathsome filthiness is not mere incident, but

forms the groundwork of character not merely of the great hog god, Kamapuaa, but even of the more humanlike Ku and Kane of the chief trinity. The ceremonies of the Hawaiian religion cannot be described, most of them, for very shame. The dances, sacrifices, and orgies were expressions of the lowest and worst passions. In the religion of the Hawaiians is seen the curious spectacle of one of the most mirthful, kindly, and careless people evolving a complex and sombre religion in which they submitted themselves to the sway of malignant and degraded deities, hideous idols, and bloody and burdensome ceremonials. Alexander and Blackman both remark with surprise that toward the worship of the heavenly bodies, so bright and marvellous in their tropical skies, they seem to have been drawn not at all. The weight of sorcery, witchcraft, and divination bore heaviest of all on the people. The sorcerers believed that they could pray people to death, and such was the superstitious terror that they actually could. It is related of a great sorcerer that he threatened to pray a white man to death, when the white man answered that he too could pray! The sorcerer believing that the white man's god was more powerful, and that he was actually using black arts against him, sank into blank despair, refused food, and so died. The sorcerers always tried to obtain from their intended victims remnants of their food, portions of clothing, nail parings, or exuviæ of the body. Hence natives were very careful to allow none of these

things where a possible enemy might seize them to the owner's disadvantage."

The Family. — The relations of the sexes in Hawaii were on a very low plane. Unchastity was common, and there was little idea of the sanctity of marriage. Among the chiefs marriage among near relatives was customary, and the punaluan family was to a considerable extent the practice among the people. Marriage tenure was very uncertain, depending upon the caprice of the husband. Conjugal love was weak, the practice of infanticide so common, that Ellis reckons that two-thirds of the children of the common people were destroyed in infancy. The position of woman was decidedly inferior. At birth she was more unwelcome, and more liable to be thrust alive into her grave, than was her brother. She was excluded from the interior of the temple. Her tasks were menial. Her ideas of chastity exceedingly primitive. Says Blackman, after a careful examination of all the authorities, " Taken together the native and acquired unchastity of the people had brought them to such a condition before the arrival, in 1820, of the first missionaries, as beggars and befouls description."

Race Decay. — It is perhaps best in this connection to speak of the race decay that has been and is one of the saddest features in connection with the Hawaiian story. In 1778 Cook estimated, it may be too extravagantly, the number of Hawaiians at four hundred thousand. Vancouver, in 1792, said that the difference

observable since his first visit (with Captain Cook in 1778) was an apparent depopulation. He ascribed this extraordinary diminution to "incessant war." In 1823 the missionaries estimated the number at one hundred and forty-two thousand; the census of 1830 gave it as one hundred and thirty thousand three hundred and thirteen, in 1853 it had shrunk to seventy thousand and thirty-six, in 1884 to forty thousand and fourteen, and in 1896 to thirty-one thousand and nineteen. Meantime a group of part-Hawaiians had been increasing from nine hundred and eighty-three in 1853 to eight thousand four hundred and eighty-five in 1896. While the ratio of decrease has been somewhat checked during the last census period, the figures point to the gradual extinction of the pure-blood Hawaiians. It is often assumed that the sole cause of this decrease is the contact of a nature people with civilization, but this view is not sustained by a consideration of all the facts. The Marquesans, like the Hawaiians, are rapidly tending to extinction. But the Samoans, the Tongans, the Fijians, and the Gilbert Islanders, on the contrary, are increasing. The Tahitians, moreover, after many years of decline, have been for years stationary and are now said to be gaining in numbers. Aside from the introduction of corrupting vices and of intoxicants through contact with civilization, there are two causes of race decay that have been operative since our first knowledge of the Hawaiians. The birth-rate is very low and death-rate proportionately

high. The genealogies given by Fornander seem to indicate small families as the early and continuing rule. Thus, "Kalaniopuu had at different times of his life six wives; one of them was childless, one bore two sons, and the other four had each one child." About twenty years after the landing of the missionaries it was recorded that the missionary families averaged six and five-ninths children each, while twenty chiefs had nineteen children between them. In 1839 a careful census made in Kauai showed that of eighteen hundred and twenty-nine grown women, only sixty-five were mothers of three or more children. The causes of this low birth-rate were the sexual immorality and excesses begun at a very early age, and the avoidance and prevention of parenthood. The viability (death-rate) of the natives has always been excessive. Blackman enumerates six causes for this: (1) Venereal disease. (2) Infectious or contagious maladies. (3) Excessive use of intoxicants. (4) Change of physical and psychical habit. (5) Leprosy, and (6) Kahuna practice. Gerland ("Ueber das Aussterben der Naturvolker," p. 118) says: "The Polynesians have for the most part destroyed themselves, first by their measureless sexual excesses; secondly, by the practice of infanticide so frightfully prevalent among them; thirdly, by the sanguinary and devastating wars which they waged among themselves; fourthly, by the severe oppression of the common people by the ruling classes; and fifthly, by the slight value attached by them

to human life. They were already in process of extinction when civilization came among them."

To somewhat offset this dark picture it should be said that the modern germ theory of disease affords good grounds to believe that the frightful mortality of measles, small-pox, and the like, when first introduced among these races, will diminish as has been the case among civilized people, a race becoming comparatively immune through successive generations of exposure. With better sanitation, precautions in regard to infection, more stringent laws regarding the importation of morphine and intoxicants, it is hoped that the progress of race decay may be arrested. In fact, observations made in many localities seem to point to the conclusion that in some cases the bottom has been reached, and that already conditions are beginning to improve. One fact, at least, is becoming clear, that in all the welter of causes that have been bringing about the decay of the island peoples, the introduction of the gospel and its acceptance by the people even to some degree have been everywhere and always forces tending to arrest the progress of race destruction. It should not be overlooked that side by side with the diminishing pure-blood Hawaiian, there is developing a new mixed race, largely through intermarriage with the Chinese, that is in many ways superior to the parent race.

The Coming of the White Man. — In 1778, Captain Cook, the famous navigator, sailing across the wide Pacific, came upon this group of

noble islands, unseen before, as he supposed, by the eye of civilized man. Recent investigations seem to establish the very strong probability that they had actually been discovered by the ubiquitous Spaniards, and that long before, in 1528, a Spanish ship had been wrecked off the islands, its captain and his sister saved alive to intermarry with the natives. Whatever European contact there might have been had long since faded from the native recollection, and when they saw the picturesque sails in the offing, and the pale faces of the sailors, they believed the gods were indeed come to earth. When the great navigator, Captain Cook, came on shore, they received him with honors befitting a god. The king came to welcome the god Lono back to his rightful domains, placing on his head a royal feather helmet, and throwing about his shoulders the priceless mantle of golden feathers. Other gifts were brought, among them six of these feather mantles, worth not less, they tell us, than a million dollars. For the thousands of bright golden feathers that made each cloak must be collected, two by two, from the wings of a rare bird. In return for all these gifts of price, Captain Cook gave a white shirt and a windlass. For about one hundred days the white-faced strangers stayed in their winged ships at the green islands. Fateful days they were for the wondering Hawaiians. Their first glimpse of a sea-going ship, a white face, fire-arms, strange clothing, marvellous tools, a new language,—their first message from Mars,

in short. What might it have meant, I wonder, if the white men had all brought the message that the angels sang long ago, — if the white-winged ships and the white-faced men had really brought purity and goodness and the will and power to help and teach. It's not pleasant reading, the story of those hundred days. The worship was accepted without protest; the princely gifts were taken. Vile pagan ceremonials were joined in by the visitors, but the religious scruples of the natives violated by the breaking of the tabu and pillaging the temples. Each sailor was given a native wife, and to Captain Cook was assigned the daughter of a chieftain. The fresh awe and wonder of the natives faded away as they saw a sailor die, a mere man like themselves. Constant exactions and brutality angered them; and when Captain Cook sought to dragoon their king on board as hostage for a stolen boat, they killed him, and found that he too was a man, weak and erring.

Visit of Metcalf. — For seven years after the death of Captain Cook, no European visited the islands. In 1789 an American, Captain Metcalf, made a visit not greatly to our credit. In return for some sort of native dereliction, — probably not to be wondered at after their experience with Captain Cook, — he acted with true Anglo-Saxon cruelty and lack of insight. He beat with the rope's end one of the Hawaiian chiefs, thus wounding the deepest sentiment of the islanders, — their worship of royalty, — and fired a broadside of cannon into the canoes

massed along the side of the ship for barter. A hundred natives were killed and multitudes wounded. And yet, there are some who think that Americans owe no debt to the Hawaiians. A century of self-abnegating service could hardly wipe out the stain of that first insolent and brutal outrage. The survivors retaliated by destroying the smaller of the two boats, killing the captain's young son in command, and all the crew except two men, Isaac Davis and John Young. These two men, as we shall see, were destined to wield a great influence with the island people.

Visit of Vancouver. — Three times during the years 1792–1794 the islands were visited by another great explorer, Vancouver, who did much to undo the evil wrought by the visit of Captain Cook. In his clear, substantial, and modest accounts of his visits is reflected the spirit of a noble man. He set ashore the first sheep and cattle, and got a tabu put upon them for ten years that they might increase, and induced the king to provide that of their flesh women might eat as well as men. He laid the keel of the first sailing vessel, introduced oranges, grapes, and lemons, discouraged the incessant wars that were devastating the people, explained to them like a brave Christian gentleman the real meaning of the gospel as contrasted with their bondage of fear and superstition, and foretold to them the coming of teachers, of industries, and of a better religion. He requested from William Pitt, the Prime Minister of England that Christian teachers be sent; but the request was disregarded.

He found the natives suspicious, hostile, and embittered. He so gained their confidence and esteem that they voluntarily ceded the islands to Great Britain, with certain reservations of power. It is interesting to conjecture what changes there might have been in the history of the islands, had England accepted the princely gift by ratifying the cession of territory.

Work of Kamehameha I. — We have spoken of the influence exerted by Young and Davis. When these two young Americans were so strangely preserved in these far-off islands, a most remarkable ruler was in the very prime of life, Kamehameha I. He had inherited a petty chieftaincy and had conceived the idea of uniting all the islands in one powerful state. He had great qualities to match his ambitions,— patience, a strong will, a powerful intellect, tact, good judgment, an intuitive insight into human nature, and magnetism in bending all wills to his own. When one adds to these qualities a splendid courage and a magnificent physique that no privations could weaken, we have the picture of a natural king of men. He was in the full tide of his wars of conquest when Isaac Davis and John Young were left alive as the sole representatives of western civilization on the island. Great credit is due these two young Americans that they did not sink to the level of the barbarians about them, but were rather stimulated and steadied by the responsibilities laid upon them. They were made chiefs, and became intimate counsellors of the king. They

instructed the king in the laws and customs of the West, gave him new ideas of humanity and justice, and powerfully assisted him in the long wars of subjugation which ensued. Their influence was cast on the side of law, justice, and order. Some of their descendants are still living on the islands. The great king died in 1819, just before the coming of the missionaries.

Coming of the Missionaries. — To explain the story of the coming of the missionaries, we must go back a little to the story of a Hawaiian boy. He was found one morning in 1809 weeping upon the steps of Yale College. The lad was Obookiah, a clumsy, dull-looking boy of seventeen, who gave little hint of the keen mind and wonderful character that later were to be his. Five years before he had escaped in a native war in which his father, mother, and little brother were killed. He had shipped with a kind-hearted American captain, to work his passage to this country. The captain took him to his own home in New Haven, where the boy's mind was powerfully stimulated by all that he saw and heard around him. A consuming desire for the education that seemed so hopelessly out of his reach awoke within him, and it was in a moment of despair that he was found as we have said. Kind friends were raised up, and his education provided for. Samuel J. Mills, who had roused such interest in foreign missions in Williams College, became interested in Obookiah. He received a thorough education and was preparing to go as a missionary to his own people,

when he was stricken with typhoid fever and died. His character, earnestness, and eloquence had made a deep impression on many minds; and hearing of his death, Hiram Bingham, a student at Andover, at once offered to go in his stead. Asa Thurston joined him, together with a physician, a farmer, a printer, and two teachers, and they were organized into a church in Boston, October 15, 1819. These with their wives and three Hawaiian students made up the missionary party of seventeen, who set sail from Boston in the brig *Thaddeus* in 1819.

Overthrow of Idolatry. — While Obookiah had been studying, and the missionary movement gathering force in the United States, events had been moving rapidly in Hawaii. When the missionaries landed they were met with the tidings of the overthrow of idolatry and the abolishment of the tabu. These astonishing changes had come about through several causes.

The strong, steadfast influence of John Young had been exerted during all the years of his exile in opposition to idolatry, tabu, and the excesses of the people. Notions of liberty could not but be brought to the people's minds, however vaguely, through the visits of the trading ships of the whites, and thus the burdensome restrictions of the tabu and other oppressions be made obnoxious to the people. And finally we may trace once more the wonderful wide-spreading waves of influence from Tahiti that we have found throughout the island world. Tidings had come to Hawaii of the overthrow

of the idols in Tahiti and the turning of the whole people to Christianity. The king had made many inquiries concerning this change and the nature of Christianity. When the death of the great king occurred, all the conditions were ripe for the overthrow of the superstitious customs that had so long bound the nation.

Three of the wives of Kamehameha I. had secretly resolved to break the tabu, and seized the opportunity of the orgies attending the death of the king to break away from immemorial custom by eating food with men, and food proscribed to women. Keopuolani, mother of the new king, and Liholiho, ate publicly with the king's younger brother, and Kaahumanu persuaded the king himself to break tabu by publicly feasting with the women of his family. When the people, looking on in awe and terror, saw that no evil followed, they shouted, "The tabus are broken," "The idols are a lie!" The high priest himself first applied the torch to the temples and began the work of destroying the hideous, filthy images.

Beginnings of Missionary Work. — In spite of the overthrow of idolatry the missionaries found that it was no easy task to secure an opening. Unprincipled white traders tried to persuade the king that they were bent on warlike errands, and that in Tahiti they had enslaved the people. The better counsels of such men as Young and Davis prevailed, however, and the missionaries were permitted to land and to remain one year on trial. It is good for us in these easier times

to think of the hardships that these missionaries faced. The revolting indecencies, the actual privations, the terrible isolation, they had perhaps expected; but to these were added dangers and difficulties far more trying and depressing. The malign and unscrupulous elements of the foreign population ceased not night nor day in their attempts to injure and destroy the work of the missionaries. The series of outrages at Lahaina and Honolulu need not here be described. Competent and unprejudiced testimony of such eye-witnesses as Captain Beechey and Commodore Wilkes is abundant to prove that there were not wanting naval officers and consular representatives of European governments who joined in the attempts made by runaway seamen, idlers, tavern-keepers, traders, gamblers, and procurers, to debauch the natives and counteract all the labors of the missionaries in safeguarding the rights and morals of the people. To all these difficulties and discouragements were added the subtler opposition of superstition and ignorance. Would they teach virtue, — the language lacked the word for chastity or gratitude, as it did that for weather, having no occasion to use any of them. Did they celebrate the Eucharist, — they were drinking the blood of human victims. Did they start to build a church, — suspicion and terror were aroused. But in spite of all these obstacles, the growth of the new teaching was amazing. In 1822 a book was printed in the Hawaiian language, and Christian marriage was celebrated.

The language had been quickly reduced to writing by the help of an English missionary, who came two years after the arrival of the *Thaddeus*, just in time to prevent the missionaries from being sent away. The evil foreign population had tried to poison the mind of the king by saying that the missionaries were Americans, anyway, and that Vancouver had foretold that English missionaries should come, and that if the king allowed them to stay, the great king Beritanni (Britain) would no longer be friendly to the Hawaiians. By the coming of the ship with Dr. Ellis and a party of English missionaries on board, they were assured that the English king was a very good brother of the Americans; and from the mouths of the two Tahitian chiefs who were also on board, they learned glowing accounts of the fruits of missions on Tahiti. With the help of Dr. Ellis, the work of translation and education went on rapidly. The king issued a proclamation ordering every one to attend the mission schools; and in six years there were schools everywhere, with four hundred teachers and twenty-five thousand pupils.

Early Converts. — From the mass of romantic stories about the early converts it is possible to select only a few. Puaaiki was a disreputable blind dancer who was administered to in an illness by one of the Hawaiian boys who had come back from the United States with the missionaries. He listened to the teaching, believed, and everywhere proclaimed the truth, becoming one of the most eloquent preachers

on the islands. The queen-mother, Keopuolani, studied English diligently that she might read the Bible, not yet translated into the Hawaiian tongue. She was the first baptized convert on the islands. The queen Kamehamaru likewise became a devout Christian, and endowed the first school in Honolulu. But the greatest personality among these queen converts was the dowager queen of the island of Oahu, Kaahumanu, another of the surviving consorts of Kamehameha I. While Keopuolani had been the chief wife of the great king (herself the granddaughter of the king who had received Captain Cook), yet Kaahumanu (Feather mantle) had been his favorite wife. She was a strong, powerful woman, of marked individuality and very great influence among all classes. In 1824 she was made regent of the kingdom by the young King Liholiho. All her immense energy and authority became enlisted in the spread of the gospel. "The new Kaahamanu," the people called her when they saw the passionate, imperious, savage queen transformed into the loving and devoted mother of her people. Though fifty years of age, she determined to learn to read and write, and took her place with her subjects in submitting to an examination.

The story oftenest told, however, and most dearly loved is that of a high chieftess, Kapiolani, ruler in her own right of a large province in Hawaii. She seems to have received the news of a better way as simply and humbly as a child. She put away all but one of her hus-

bands, gave up her gambling and drinking, and threw her whole heart into the elevation of her people. She destroyed idols with her own hands, founded schools, and although long worshipped as divine by a servile people, became the tender minister of the sick and suffering in her country, going freely into the poorest hovels. By one great, heroic act she crowned her life, and proved herself one of the immortals.

Kapiolani's Visit to Pelé. — Though idolatry had been officially overthrown, it still lived in the hearts of the people. It will even now take many generations before the old baleful superstitions wholly lose their power. In the district where Kapiolani ruled, the goddess Pelé, who had her abode in the frightful depths of the burning crater in the island, was the special terror of the people. In December, 1824, the queen resolved to free her people from the bondage of this fear, by defying the goddess in her very citadel. She had to make a terrible journey on foot, a hundred miles over rough lava beds. Her people, weeping, tried to dissuade her. Her husband besought her not to go to her death, but her faith and courage never wavered. "There is but one Great God," she said; "He will keep me from harm." On the way she was stopped again and again and implored to turn back; but she said, "If I am destroyed you may all believe in Pelé, but if I am not, you must all turn to God."

The impression made by this awful crater of Kilauea, upon an Englishwoman of our own time, may help to bring into some sort of reality

the courage of this lonely woman, herself barely out of heathenism. Isabella Bird Bishop says: —

"It became a darkness which could be felt. . . . We smelled the pungency of the sulphurous fumes — a sound as of the sea broke on our ears, rising and falling, as if breaking on the shore, but the ocean was thirty miles away. The heavens became redder and brighter . . . clouds of red vapor mixed with flame were circling ceaselessly out of a vast, invisible pit of blackness, and Kilauea was in all its fiery glory. . . . Suddenly, just above us, and in front of us, gory drops were tossed in air, and springing forward we stood on the brink . . . I think we all screamed, I know we all wept, but we were speechless, for a new glory and a new terror had been added to the earth. It is the most unutterable of wonderful things. The words of common speech are quite useless. It was unimaginable, indescribable; a sight to remember forever. . . . Here was the real 'bottomless pit' — the 'fire of which is never quenched' — the 'lake which burneth with fire and brimstone' the 'everlasting burnings,' the 'fiery sea whose waves are never weary.'"

All this the shrinking flesh of Kapiolani faced; all this her sublime faith overcame. Eighty people trembling and crying followed her afar up the mountain. Straight to the brink of the crater she walked, eating the sacred berries, tabu to Pelé. Into the boiling lake she flung stones, defying the goddess. Then turning to her terrified people, she said, "Jehovah is my God, I fear not Pelé. He kindled these fires. You must serve and fear him." Then they knelt and prayed in the uproar of the crater, and sang a Christian hymn. Returning as she came, across the burning crater with cracks of lava opening at her feet, and showers of red-hot

stones hurled about her, she reached the edge of the crater, calm and serene under the protection of one who had said, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Carlyle pays an eloquent tribute to Kapiolani in his life of Cromwell. Her act has been compared to that of Elijah at Carmel, or Boniface in cutting down the oak sacred to Thor.

The Early Church. — The missionaries, knowing how great was the veneration of the Hawaiians to their chieftains and king, were very careful not to admit to the church all who were ready to adopt the new faith in imitation of their great folk. They realized that it took time to get any real glimmer of light into the darkened minds and undeveloped consciences. In 1825 there were only ten baptized church members, though thousands were in the congregations. In 1832, ten years after the coming of the missionaries, there were only 577 church members in all the islands. At last, in the years from 1836–1839, occurred the great spiritual awakening that changed the Hawaiians to a nation of professing Christians. The movement was too profound for ridicule or belittlement. There was no undue excitement, but like men perishing of thirst, the Hawaiians received the words of the gospel. In four years twenty thousand were received into the churches. From this great awakening came movements that transformed the social, political, and industrial life of the islands. The profound stimulus

of the new spiritual life bade fair to transform the nation radically and permanently. But, alas! as in the parable of the tares, evil was mingled with the good. Into the great turbulent stream of the world's life swung the little craft guided by the child's hand of a race just redeemed from barbarism. Small wonder if there were stormy days for the Hawaiians. If only greed and lust and idle selfishness could have sailed by the lovely islands, and left the poor children to the good missionaries' kindly tutelage! But greed came and evil counsel and political oppression, and brought with them new sins and evils undreamed of; and broke down the good work, if they could, and undermined it where open assault was impossible. The deeds of the white man, untouched by faith and love, make so black a story in the islands of the Pacific, that the least we can do, in very shame, is to give all that we can in money and men, in schools and hospitals and churches, to remedy the wrongs our race has wrought.

Civic Reforms. — No sketch of Hawaii would be complete without some mention of the great reforms that grew directly out of the work of Christian missions, and were, indeed, in great part the achievements of the missionaries themselves. Says Professor Blackman: "For nearly fifty years from the landing of the first missionaries the moral improvement of the native population continued, and then a retrogressive movement set in which has only

just now been checked, if, indeed, it does not still continue" (Making of Hawaii, p. 93).

"Among these early reforms must be mentioned one in regard to the *rights of property*. When the missionaries came, theft was universal. The chiefs, when they found that this brought them into disrepute, took servants with them when they visited to steal while they engaged the host in conversation. . . . Within a few years valuables might be left exposed, unprotected, day or night in many parts of the islands without loss" (Blackman, p. 95).

To the *reform of social impurity* which was destroying the islands, the missionaries devoted themselves assiduously. Great changes were wrought, but the constant contamination of the ports was such that impurity remains to-day the great moral weakness of the race. Third should be mentioned the *temperance reform*. Kamehameha I. had been addicted to the vice of intemperance, had broken away from it, and had made strict prohibitory laws which were of no avail. In 1822 it is no exaggeration to say that the people had become "a nation of drunkards." With the coming of the missionaries stringent efforts were made, new laws passed, temperance societies formed, and in a few years a very great improvement was noted. In 1839 a law was passed forbidding the importation of spirits, but the king was forced by the French government, under threat of war, to import the brandy and wine of that country. A prohibitory policy so far as concerns the natives had been followed

up to 1886, when a general license law was adopted by a corrupt and incompetent legislature. Since that time the increase of intemperance has been lamentable (Blackman, pp. 99, 104).

Constitutional Reforms. — The most radical reforms effected had to do with constitutional rights. In 1827 the chiefs in council made the "first body of regular and definite laws after the manner of civilized nations." In 1839 Rev. William Richards at the request of the king gave a course of lectures on political science and became adviser in state affairs. Soon after, through his influence, the Bill of Rights, the Constitution, and the laws were adopted. The Bill of Rights, often called the Magna Charta of Hawaii, was signed in 1839. It recognizes the inalienable rights of the people to private property in the soil, and amounts to an abandonment of the feudal system. The constitution of 1840 was a crude affair as might have been expected, but it established the Hawaiian Islands as a civilized nation, and led to their recognition as such by the United States, France, and England. Commodore Wilkes has called it "Among the most obvious benefits of missionary labors." As the king naïvely said, "On a small scale I am trying to do by the blessing of God what Peter the Great did on a large scale." The laws formed after the constitution are most interesting. A volume of these laws was published both in the original and in translation (1842) before any lawyer had set foot in the islands. They were the product

of the native mind, under the stimulus of Christian teaching. I must quote some of these provisions: —

"When a man is tried for a capital offence, he shall not be condemned to die unless the jury is perfectly agreed. But in trials for other crimes three-fourths of the jury shall be sufficient to decide the case. But if three-fourths do not agree, the Judge shall have the power to send them to a tight room, shut the door, set a guard, and confine them there until three-fourths of them are agreed."

Poll taxes were to be paid in money or kind, but "feeble old men and women shall not be taxed at all." The land tax was exceedingly quaint: for "a large farm a swine one fathom long; a smaller one a swine three cubits long. A very small one, — a swine one yard long."

The law covering the labor tax provided that the people should not be required to work for the king and the chiefs "on every week in the month."

"The first week of the month the people shall work two days for the King and one for the landlords; the second week in the month they shall work one day for his Majesty, the King, and two days for the landlords, and the next two weeks the people shall have for themselves."

It was, however, provided that the sick, the old and feeble, and the parents of four children be exempt from the land tax. The first person executed for a capital offence under the new constitution was a high chief, who a few years before would have been above all law.

Division of Lands. — Land tenure in the

Hawaiian Islands was on the feudal lines. Kamehameha I., on his conquest of the islands, had divided all the land among his great war chiefs, after retaining his own portion. Each chief divided his land anew with his subordinate chiefs, and they in turn to their followers, until sometimes five or six sublettings had occurred. Following the adoption of the constitution in 1840, the first great mahele or division of lands was made in 1848. By this the ancient feudal system was replaced by the principle of private allodial property in land. "Crown lands" were reserved for the king; "government lands" to the government; a portion to the landlords, and allotments in severalty to the people. Over eleven thousand parcels were assigned to the peasantry at the time, and later the most desirable government lands were divided into small lots, and sold to the natives for a nominal sum, from a few cents to two or three dollars per acre. Professor Alexander says that at least three hundred thousand acres were disposed of in this way. The missionaries were most active in this whole distribution of lands to see that the natives were not imposed upon by unscrupulous whites, and that as many as possible took advantage of the new privilege.

Gradually, however, the land came into the possession of aliens, the natives did not fully appreciate the privileges, and the chiefs fell into habits of extravagance, contracted debts, and mortgaged their lands to the whites, or died intestate. Careless of their rights and interests,

the people easily sold their lands to white purchasers; yet in 1896 over fifty per cent of the natives owned the homes in which they dwelt. Land, to the amount of seven hundred and eighty thousand acres, was owned by natives and half castes; while more than a million acres had passed to the possession of the whites. The leases under which the government lands are held by large corporations as they expire — all of them by 1921 — will be replaced by homestead holdings, through the sale of small pieces of land.

Constitutional Progress. — From 1840 to 1852 the first constitution remained in force, save for five months, when the islands were ceded under pressure to Lord George Paulet, and the British flag hoisted. The coming of John Record, a young American lawyer, in 1843, brought to the islands one who had a very great influence in giving shape to the growing and poorly organized institutions of the Hawaiians. The second constitution, that of 1852, was drafted by another American, who exercised a profound influence upon the Hawaiian state, Chief Justice W. L. Lee. This shows a great advance on the first instrument. It remained in force twelve years until abrogated by the action of King Kamehameha V. He believed that too much power had been given to the people, and fearing the growing foreign influence, promulgated a somewhat reactionary constitution that remained in force until 1887.

Racial Conflict. — With the death of Kame-

hameha V. in 1872, the line of kings became extinct. Lunalilo was elected king, but died after a short reign. The dowager queen Emma, widow of Kamehameha IV., and Prince Kalakaua were the two candidates. Kalakaua was elected by the legislature in 1874, largely through foreign influence, it is charged. A riot followed that had to be quelled by British and American troops. The reciprocity treaty with the United States which had been one of the issues of the election was then signed, and added much to the wealth of the country. Kalakaua was wanting in ability, dignity, and moral fibre, and under the intoxication of power rapidly relapsed into barbarism. His reign was marked by attempted corruption of the legislature, usurpation of power, and the encouragement of pagan customs. The king realized that the native churches were the greatest barrier against his usurpation of power and shameless profligacy and extravagance, and set about systematically demoralizing them. The faithful pastors had their influence undermined by sorcerers hired by the king, their support cut off, and at the same time heavy bribes offered if they would favor the king. His scheme to found a state church, with himself as "father," was only thwarted by the fiery zeal and energy of Rev. J. Waiman, a native pastor in Honolulu. When the king accepted the bribe to sell the license for the opium traffic, the people of all classes rose in protest, and in a tremendous outpouring of popular wrath in 1887, secured the proclamation

of a revised constitution which stripped the king of many of his arbitrary powers. From this time on the racial antagonisms in the islands became acute. The people did not trust their king, but their inborn loyalty and reverence made them resent the white influences that they felt were becoming supreme. Designing whites used this suspicion to their own ends in continually fanning the flame. When, in 1891, Kalakaua's corrupt and corrupting reign came to an end, his sister Liliuokalani succeeded to the throne. She was arbitrary and passionate, determined to revive the old absolute powers if possible. She signed bills for the opium traffic and the Louisiana lottery, and undertook to proclaim a new constitution that would give her the power to appoint and remove the judges of the Supreme Court, and disfranchise most of the whites. The little kingdom boiled with a passion of discontent; the population was divided into a multitude of little cliques, mutually suspicious and irreconcilable. A committee of safety was organized, a provisional government was formed which should seek annexation to the United States. This government was recognized by the governments of civilized nations.

During 1893 a treaty of annexation was partially negotiated with the Harrison administration, but was withdrawn by President Cleveland, on the ground that American officials and troops had aided in the dethronement of the queen. In 1894 on the 4th of July, a republic was proclaimed in Honolulu, and Sanford B. Dole

elected President. The annexation sentiment steadily grew in the islands as the only solution of the constant dangers from royalist plots and the aggressions of powerful nations. In 1897 a treaty of annexation was unanimously ratified in the Hawaiian legislature, and in 1898 the islands were finally accepted by the United States.

Education. — There were two teachers in the first band of missionaries, and from the very beginning the work of education went hand in hand with evangelization. Sometimes one hundred and fifty district schools were connected with a single mission station. Until 1843, when the public education was turned over to the government, the entire nation went to school to the missionaries and their trained native helpers. Kings, queens, chiefs, and chieftesses were the earliest pupils. When the Hawaiian spelling book was printed in 1822, the king himself "pulled" the first sheet. In eight years more than one million, two hundred and fifty thousand pages of text-books were printed in Hawaii, and a third as many were printed in the Hawaiian tongue in the United States. So eager were the people to learn to read that they taught each other, using banana leaves, smooth stones, and the flat sea beach for tablets. One chief refused a license to marry to those who could not read. The theory of these early missionary schools was far in advance of most of the schools of the times. Manual labor was part of the curriculum, social ideals were imparted, and regular instruction in ethics and industry given.

Gradually select schools and those for higher training developed. In 1840 a boarding-school for training in agriculture was established at Waialua, and a school — now the Royal School — at Honolulu for training young chiefs. The first minister of public education when the schools were taken over by the government was Rev. Henry Richards, and his successor, Rev. Richard Armstrong, an ardent disciple of Horace Mann of Massachusetts. His famous son, General S. C. Armstrong of Hampton, had said that "of the white men's signatures on the public papers of that day, one-half were made by marks, while only one native failed to write his own name." At the present time the compulsory school law is well enforced, eighty-two per cent of the children between six and fourteen being in school with a school year averaging 200 days, as against an average of 140.5 days in the United States.

One of the most interesting educational institutions is the Hilo Industrial Boarding School for Boys. The work is similar to what we have become familiar with at Tuskegee, and has like splendid results to show in building strong, self-reliant characters. In fact, we owe our own Hampton, Tuskegee, and kindred institutions directly to the inspiration of this school so quietly and grandly developed through years of patient endeavor by "Father" and "Mother" Lyman as the two devoted missionaries were called. For General Armstrong, when a boy, living at Honolulu, spent a month at Hilo, and

observed all its ways, and when, years later, he founded Hampton, it was, according to his own statement, on the same lines which he had seen so successful at Hilo.

Churches. — The first church in the Hawaiian Islands was the Congregational, and the honor of the pioneer work and glorious results belongs to that body. In the later development of the islands, other denominations have shared. The Roman Catholics were the next religious body to enter Hawaii, celebrating the mass for the first time in 1827. In 1831 they were banished by the government. In 1839 an edict of toleration was issued, and under the pressure of a French warship a convention was signed, and a guarantee of $2000 paid in pledge that Roman Catholic worship should be free.

In 1862, after repeated requests of King Liho-Liho to the Church of England and the Episcopal Church in America, a bishop was sent to establish episcopacy in Honolulu. The king had himself translated the Book of Common Prayer, and it was already in press when the bishop arrived. The king and Queen Emma were confirmed soon after, and as long as they lived were stanch supporters of the mission. When Honolulu became United States territory, the mission was transferred to the Protestant Episcopal Church as a matter of course. At present the mission force consists of 15 clergy and 19 other paid workers, of whom 25 are supported locally; besides there are many volunteer workers who teach in the mission schools, which number 11 —

boarding and other schools. A successful work is carried on in the four islands, not only among the native Hawaiians and Americans, but also among the Chinese, Japanese, and Koreans. The number of communicants is 950.

The Methodist Episcopal mission was established to look after the Japanese in the islands. They sent out Japanese preachers of most consecrated lives. They have now a strong church membership in Honolulu.

The Christian Church was organized in 1894. It does not extend its work in other islands, but in Honolulu is most active in city missions.

The Lutherans have preaching stations and a handsome church in Honolulu.

The Salvation Army is well organized and is represented in all the principal islands.

Missionary Heroes. — It seems invidious to select any for special mention when the entire missionary force has worked with such single-minded devotion and where all are worthy of praise. In the limits of this brief hand-book, however, it is impossible to do more than mention a very few, whose names have become household words.

Titus Coan did not join the forces of the mission until 1835. He was assigned to a parish at Hilo on the eastern shores of Hawaii. It was a good-sized parish, too, as parishes go, stretching one hundred miles along the coast and including fifteen thousand people. The great awakening of 1837 began under his preaching at Hilo. No labors were too arduous for his

impetuous spirit, preaching to thousands, talking with inquirers far into the night, undertaking painful and perilous journeys on foot, by boat, and on horseback, writing thousands of letters, baptizing thousands of converts, organizing churches, superintending schools, introducing new industries, fighting the hideous corruption introduced at the ports, he passed his long apostolic life.

His death, which occurred in 1881, was like a gradual and gentle withdrawal. For nearly three months he waited the summons, his sick room thronged with the natives, who realized that he was to leave them. Men who had been his companions in the difficult tours long years before came long distances that they might look upon his face. To each of the sorrowing throng he gave a gracious word, a radiant look never to be forgotten. He was borne in a reclining chair about the streets that he might see his dear people again; and everywhere was surrounded with the same grateful love with which Paul's converts wept upon his neck sorrowing that they should see him no more. His people, as he loved to call them, placed the simple marble slab above his grave. On it the words: —

HE LIVED BY FAITH.
HE STILL LIVES.
BELIEVEST THOU THIS?

To **Hiram Bingham**, one of the original band of missionaries, belongs the credit of having

led in the work of translation of the Scriptures. He translated the first portions of the Bible, twelve pages of the gospel of St. Luke, and the Sermon on the Mount. Twelve years after the time of the arrival of the missionaries the entire New Testament had been translated and printed. One-third was the work of Mr. Bingham, one-third that of Mr. Richards, and the remainder divided among several of the missionaries.

Rev. William Richards came to the islands in 1822, and for twenty-five years thereafter was one of the strong formative influences. His lectures on political sciences and his practical wisdom made him most influential in the shaping of the early laws and constitution. His fine scholarship, joined to his indefatigable industry, resulted in his authorship of one-third of the entire translation of the Bible into Hawaiian.

Rev. William Armstrong, on the death of Rev. William Richards in 1847, became the minister of education under the native monarchy. He was a disciple of Horace Mann, the New England apostle of the American public school. In Dr. Armstrong's educational work in Hawaii he sought to embody the ideas and methods of New England education, with such success that "Haole" reports in 1853, "It is exceedingly difficult to find a child ten years of age who cannot read his Bible and the other school-books fluently."

Rev. Peter Gulick was one of the pioneer missionaries, reaching the islands in 1822. His life work covered a period of fifty-two fruitful

years. His name has become known wherever missions are loved by the number of his descendants who have distinguished themselves in various fields of missionary work. His eldest son, Dr. Luther H. Gulick, became the pioneer missionary in Micronesia in 1852. Another son, Dr. John T. Gulick, became the correspondent and friend of Romanes and had marked influence in the recovery of his early faith. He became a missionary in China and Japan. Of his other children, three sons and a daughter, two have been missionaries in Japan and two in Spain.

Hawaiian Foreign Missions. — The native church of Hawaii early in its history began to send the gospel to other groups of the island world. When Luther Gulick and two other young missionaries were sent out by the American Board, in 1852, to found the Micronesian mission in the Caroline group, they took with them native Hawaiians as associate missionaries. These Hawaiian with their wives willingly and joyfully exiled themselves two thousand miles from their homes to carry the Good News to the savage tribes of Micronesia. For fifty years the native churches of Hawaii have maintained their representatives in Micronesia.

In 1857 the first *Morning Star* reached Honolulu, bringing Hiram Bingham II. and his bride on their way to their new field of service in the Gilbert group. They also took with them a Hawaiian minister and his wife as helpers in their pioneer work.

A year after the departure of these pioneers a

call that came from the Marquesan Islanders themselves powerfully stimulated the missionary zeal of the Hawaiian church. These Marquesans were notorious as the most bloodthirsty cannibals of the Pacific. All attempts to reach them made by English missionaries and by native Christians from Tahiti had been abandoned as useless. But, through a stranded Hawaiian, the Marquesans had learned the story of what the gospel had done in Hawaii. The chief, Matunui, set out in a whaler to go one thousand miles and see for himself what had happened in Hawaii. Taking the Hawaiian, now his son-in-law, as interpreter, he reached the islands and at once began to plead for teachers for his people. "We have nothing but war, war, war," he said, "and fear and trouble and poverty. We wish to be as you are here." This appeal aroused the greatest enthusiasm and four men and their wives volunteered to go to this unlovely field. This brave little band met the greatest hardships; their lives were in danger, sometimes supplies were more than two years apart, the climate was as trying to them as to Europeans, the natives were cruel, treacherous, and irresponsive. But the perseverance of these missionaries, themselves of a race just up from barbarism, was heroic. When once it was proposed to abandon the mission, Kauwealoha wrote to Hawaii, "Whether you abandon the mission or not, I shall remain; if my salary is stopped I can work, if need be with as little clothing as my fathers wore in their barbarous state."

Kekela. — The most distinguished of these Hawaiians was Kekela, who labored with his heroic wife for many years in a beautiful valley, on Hivaoa, one of the Marquesas Islands. In 1864, at this place, he saved the life of an American officer of a whaler. The savages had seized Lieutenant Whalen in retaliation for an outrage committed by a piratical trading vessel a year earlier. After torturing their victim frightfully the savages were preparing for a cannibal feast when Kekela, who had been absent in another part of the island, returned, and at the risk of his own life and by the payment of a heavy ransom rescued the half-dead American. He then took Lieutenant Whalen to his own home and nursed him tenderly until he was able to go home. President Lincoln heard the story and sent to Kekela a watch, a medal, and other gifts by the captain of the *Morning Star*, together with a letter expressing the thanks of the nation for his services in rescuing this citizen of the United States. Kekela's letter in reply was full of simple dignity and truth. A few sentences must be quoted: —

"As to this friendly deed of mine in saving Mr. Whalen, its seed came from your great land and was brought by certain of your countrymen who had received the love of God. It was planted in Hawaii, and I brought it here to these dark regions that they might receive the root of all that is true and good, which is love (*aloha*). How shall I repay your great kindness to me? This is my only payment, that which I received of the Lord, — love."

The letter was never read by the great President. It reached Washington a short time after his tragic death. Kekela and Kauwealoha lived to give nearly fifty years of active service in the Marquesan Islands. Kekela then returned to Honolulu, where he spent the last few years of an honored and useful life, dying in November, 1904. During the fifty years of missionary effort, about thirty men with their wives have been sent out by native Hawaiian churches to labor in the Micronesian Islands. This is one-fourth of the entire number in the native ministry. During the time the native churches have expended upon their foreign missionary work the sum of $112,000.

PRESENT CONDITIONS IN HAWAII

Withdrawal of the American Board. — In 1870 a grand jubilee to celebrate the fiftieth anniversary of the founding of the mission was held in Honolulu. In the presence of the king and queen and before a vast audience the announcement was made that the work of Christianizing the islands was completed. Seven years before this Rev. Rufus Anderson had been sent as secretary of the Board to make the necessary arrangements for the gradual withdrawal of funds and the placing of native pastors over the churches. The action of the Board was felt by many of the missionaries at the time to be too radical, and events have proved that the Hawaiian people were hardly prepared for the burden of responsibility thus thrust upon them.

Fifty years is not a long period, even in the life of individuals; in national life it is but a day. The superstitions, weaknesses, ignorance, and inexperience of the natives could not and did not at once yield to enlightenment, and produce men prepared to be leaders in laying firm foundations for Christian civilization. Some of the imperfection and decline of the native churches can be laid to this mistaken policy of too early and precipitous withdrawal.

Influx of Races. — Present-day problems in Hawaii have been immensely complicated by the addition of many diverse racial elements to the population of the islands. The commercial development of the islands, joined to the decrease in the native population, led to the importation of foreign labor. The chief elements of this immigration have been Chinese, Japanese, Korean, Portuguese, and South Sea Islanders. The census of 1900 gives the population of Hawaii as one hundred and fifty-four thousand, of whom twenty-nine thousand eight hundred and thirty-four are native Hawaiians. The remainder of the population includes twenty-five thousand Chinese, sixty thousand Japanese, twenty-eight thousand whites. Of the whites the Portuguese have by far the largest number, about fifteen thousand. The pressure of the very large number of Asiatics has added serious complications to the religious problems in Hawaii. The immigration was almost wholly that of male laborers to begin with. According to the Hawaiian annual for 1899, but seven per

cent of the Chinese population and eighteen per cent of the Japanese population were women. This condition tended to increase the unfavorable moral conditions already existing in the islands. These coolies, brought to the islands with no expectation of staying beyond the term of three years, have many of them remained permanently.

They met justice, fair dealing, were given a chance to buy land, and subjected to no social ostracism. As a result we have had intermarriages between the Chinese and Hawaiians, and also with the other nationalities. We have to-day naturalized Chinese and Japanese who are citizens of the United States, and hundreds of Chinese and Japanese boys growing up under the flag to be loyal Americans. In regard to the race intermixture between Asiatic and Hawaiian, Dr. Doremus Scudder says: —

"There is no question that the fierce white race with its death-dealing drink and its strenuous living must soon make an end to the most genial man Mother Earth has nurtured. The Hawaiian is slowly fading, mingling his blood with that of more enduring peoples. Out of the mixture a new variety of human is crystallizing.

"It is conceded by everybody that the cross between Chinese and Hawaiian has given to this territory one of its best elements. He is beyond compare above the half white. It may not be flattering to our New-World pride, but it seems true that the Chinese has, through his centuries of development, reached a far more stable plane of evolution than the Anglo-Saxon. Match the latter and the Polynesian; the white heredity goes to pieces. The result is a creature weaker,

less reliable, and more fickle than either parent. But the Chinese tones up the Hawaiian into a stable, keen-witted, industrious nature, upon which the best sort of character can be built. . . . The persistence of the heredity of the Chinese father is very noticeable, even where strains of blood are greatly mixed."

A Wonderful Opportunity. — The hand of God has shaken together in this garden of the Pacific seed corn from many nations. A unique opportunity is opened to the Christian Church of America, in this youngest of our territories, to profoundly influence the life and thought of Asia. The stream of life ebbs and flows between China, Korea, Japan, and Hawaii. Here may these nations be brought in close touch with American life and thought, under friendly circumstances. Already the possibilities have been seen and a beginning made. Only the substantial backing of wise and far-seeing statesmanship among the churches of the mainland is needed to inaugurate a great work. There are churches already built, filled once with native Hawaiians, but untenanted now by that diminishing race. Men are on the ground already trained. The door is open wide. We may repeat the words with which Henry M. Stanley presented to the English world the wide open door to civilization and Christianity in Uganda, "The opportunity is before you, gentlemen, embrace it!"

TOPICS FOR WRITINGS AND DISCUSSIONS

1. The influence of Hawaiian mission work on Japan and China.
2. Hawaii as a strategic centre.
3. Development of Chinese citizenship in Hawaii.
4. Causes of the decline of the native race in Hawaii.
5. Influence of Hawaiian missions on the education of the Negro and the Indian in the United States.
6. Studies in heredity. The Armstrongs, The Binghams, and The Gulicks.
7. The sandalwood trade as it affected missions.
8. The story of the whalers in the Pacific.
9. Development of Y. M. C. A. work in Hawaii.
10. Article, Bibliotheca Sacra, Jan. 1896, Letter of J. T. Gulick to Romanes.
11. Story of Kekela, Hawaiian Missionary to the Marquesas, as told by Stevenson in "The South Seas," Chapter X.

CHAPTER IV

"A land of streams! Some like a downward smoke,
Slow dropping veils of thinnest gauze did go;
And some through wavering lights and shadows broke,
Rolling a slumbering sheet of foam below."

FIJI, THE NEW HEBRIDES, AND MELANESIA

The Islands. — As converts from Tahiti were the first to carry the gospel to the Friendly, or Tonga, Islands, so these islands, in turn, passed on the light to the Fiji Islanders, and surely never did people need light and sweetness more than did they. Their home, to be sure, was all that could be desired; and, if environment determined character, there would be no need of any good news to the Fijians. They had eighty large, inhabited islands, and a whole school of little islands, playing about in the blue sea. There never was a lovelier picture than the verdure-clad hills, the craggy summits, the white coral beaches, the broad lagoons, the encircling reefs against which the foaming breakers dashed. Writers exhaust their ingenuity in vain attempts to describe these beautiful islands. They lie three hundred miles west of the Tonga, or Friendly, Islands, and about as far south of the Samoas. The largest island is Na Viti-

Levu (Great Fiji), fifty by ninety miles across, with mountains five thousand feet high. Northeast lies Vanua Levu, twenty-five by one hundred miles, with a river, the Rewa, navigable for sixty miles. Just off the east coast of this island is an islet, Mbau, only a mile long and one hundred feet high, but once the capital of the group.

The People. — The Fijians are a mixed race, part Polynesian and part Papuan. In color they are not black, like the Papuans, but a darker brown than the Samoans. Their hair is not so frizzly as that of the Papuans, but less glossy than that of the Polynesians. In character they occupied a preëminence of degradation unrivalled by that of any other islanders. It is difficult to give a plain statement of the conditions on these islands that shall not seem like a hateful slander on humanity. With all their moral degradation they were far cleaner and more skilful than many of the other island peoples. They built very good houses, were expert weavers and carvers and potters. They decorated their cloth and pottery with elaborate patterns, usually symbolic, designed by the women. Their crude artistic longings showed in all sorts of fantastic ornaments; yards of gay cloth wrapped around their dark bodies, shell ornaments, finger rings, necklaces of flowers and of shells, tufts of scarlet feathers rising smartly from the most remarkable head-dresses. In this adorning of the hair they took especial delight, and it must have been calculated to make one

dream o' nights who saw a native tattooed in brilliant colors, with his heavy hair dyed in the most startling pigments and bristling in fantastic designs.

Social Customs. — Not all the interest one might take in primitive pottery and weaving and architecture could blind the eyes of Europeans to the awful terror and ugliness in the life of these poor creatures. Cannibalism, occasional on many of the island groups, or reserved for the treatment of conquered foes, was here elevated into a national cult and custom. The man who had eaten the greatest number of human beings was highest in social order. They used to mark these pleasant little achievements by memorial stones. The great chief, Ra Undreundre, had eight hundred and seventy-two of these set up to mark his prowess. Much of what early investigators told cannot and ought not to be printed. Yet, if we are to appreciate the change in Fiji, we must know somewhat definitely the state of things at the first. Add then to cannibalism, infanticide, the strangling of widows on the death of their husbands (in 1839, when the army of Viva was defeated, eighty of his wives were strangled), the burial alive of the sick or aged, and one has a few of the actually prevailing customs mentioned. Nor was famine or overpopulation the excuse for these cruelties. The soil was rich, easily able to sustain twice the population. The trouble with the people seemed to be simple devilishness in a high state of development.

Superstition. — Of course they were superstitious, darkly, besottedly so. They had a dim notion of a great Power who had lesser gods under him and who spoke to the priests. They cared a great deal more, however, for spooks and charms. Animals, they thought, enshrined the souls of their ancestors. When they saw the reflection of their own dark faces staring up at them from some forest spring, they trembled, because they believed they saw the spirit which must leave the body at death. Whales' teeth they considered the greatest charm. One of these would buy a whole man. In this they were not so very different from many civilized folk, except in the thing for which they were willing to barter human life and happiness.

Introduction of Christianity. — The story of the opening of the bloodstained islands to the gospel is most dramatic. On the island of Ono a frightful epidemic was raging in the year 1835. Cutting with knives and fasting and even human sacrifices did not appease the angry gods. At that time an Ono chief learned from one of the other chiefs who had visited the Tongas that the only true God was Jehovah, and that one day in every seven ought to be kept in his honor. On the sixth day he had his people prepare their food for the morrow, and then, dressed as for festival, worship this unknown God. So they continued groping for some time, and at last managed to send a messenger to Tonga on a whaling ship which touched the island, asking that a teacher be sent. Why should we not tell

the story of what happened while they were waiting for their messenger to return, as the men would have told it who wrote the Old Testament?

"And the Lord God harkened and heard; and he caused a mighty wind to blow, and it drave before it a ship filled with much people, who feared God and thought upon his name. And the men who were in the ship were of the Tribe of Tonga. And the Lord brought them to the country of the men of Ono, with whom they communed many days, and taught them the words of the living God, to whom be glory forever." For it was the same God who guided the frail boat of the Christian Tongas far out of its course to minister to these groping souls that wrought with a stretched-out arm so mightily for his troubled people of old.

One of these Christian Tongans, so strangely brought to Ono, stayed to lead the people in their devotions, and to teach them what he himself knew of the new religion. After a time the messenger that they had sent returned with news that already there were white teachers on Lakemba, an eastern island of the Fiji group, and that from them teachers would be sent. These were sent shortly after, and soon Ono became one of the brightest spots in all Fiji.

Pioneer Missionaries. — It will be remembered that during the remarkable revival in the Tonga Church in 1834, King George had been one of the converts. He became most eager that the same blessings which had come to his people

should by them be carried to the Fiji group to the west. Toward the close of the year he sent an ambassador with two missionaries who had been sent out by the Wesleyan Society to work in the Tongas. These men were Rev. William Cross and Rev. David Cargill. They came after four days' sail to Lakemba, a small island in the eastern end of the Fiji group. Here for several years they worked with varying success amid the privations of those pioneer days. Sometimes they were more than a year with no supplies nor news from home. They lacked clothing, medicine, and shoes. They endured constant minor persecutions and abuse, and were made to witness the cruelty and cannibalism of the people. In 1839 they were encouraged by the measure of success already attained to send missionaries to the western island, and Revs. John Hunt and Lythe went to Taviuni, the "Garden of Fiji." Their landing was enlivened by witnessing a cannibal feast and the strangling of sixteen wives of a chief recently drowned at sea. So frightful were the conditions of war and rapine around them that they fled to Mbau and thence to Rewa, hoping to find tolerable conditions in which to work. One incident of these strenuous days illustrates the courage of the women who shared their husbands' privations. It was in 1829 that, when victims were wanting to do honor to a visiting chief, fourteen native women were kidnapped for a cannibal feast. When the two missionary ladies heard this they were alone, their husbands being away at a conference on

another island. They set out in a canoe and paddled frantically to the scene of the feast. Rushing through the throngs of natives they threw themselves at the feet of the king and presented him with a precious whale's tooth if only he would spare the lives of the poor victims. Though the penalty to a native taking such liberty would have been instant death, the king graciously spared them and granted their request to the extent of releasing the five women who remained alive. Little by little the good won, the children were gathered into school, the sick were ministered unto, the women instructed. New men were added to the mission, among them the mighty figure of James Calvert.

James Calvert. — To this man a chapter ought to be devoted, where we can give only paragraphs.

James Calvert was a Yorkshire man, born at Pickering in 1813. His people were devout Methodists, who gave their son a sound education and apprenticed him to learn the trade of printer and bookbinder. After some years of varied experience his thoughts turned toward the ministry. In 1837 he was ordained and assigned for foreign work. During his training in the Theological Seminary at Hoxton Academy he formed a friendship with John Hunt, who later became one of his fellow-laborers in the Fiji Islands. In 1838 he married Mary Fowler, and at once started with his young bride on the voyage to New South Wales.

They reached Lakemba in 1838 and here began one of the great missionary careers that

has helped to transform a whole people. He was artisan, teacher, statesman, friend, and minister in one, and had the further gift of a superb physique that no hardships could overcome. There were no roads, no means of transportation, yet there were in his circuit thirteen towns on the island, besides twenty-four outlying islands. The story of the years that followed cannot be told in detail. There was the struggle with the language, the translation of school books and the Bible, the training of native teachers and helpers, the settling of disputes between chiefs, the frequent illnesses induced by malaria and poor food. In labors and weariness and weakness and loneliness for years he worked with a contagious cheer and faith that nothing could daunt, and he lived to see his forlorn undertaking crowned with a success past his dreaming.

Incident of his Labors. — A story connected with his work must be told: —

"At the time of Mr. Calvert's first visit to Ono, following the work of the first Tongan evangelists, he found one hundred converts ready for baptism, among them Tovo, the daughter of the chief. She had been betrothed in infancy to the king of Lakemba, and Mr. Calvert refused to baptize her until she promised not to become one of the thirty wives of that monarch. She consented, was baptized, and became a great help in the school. When Mr. Calvert returned to Lakemba, he told the king that Tovo had become 'Lotu,' — the Fijian name for Christian, — and that she could not become one of his wives. The king refused to relinquish his claim on the girl and got ready a fleet of war boats to go to Ono and take her by force. Mr.

Calvert, on hearing this, went to the king with the customary offering of a whale's tooth and begged him not to persecute these Christian subjects. The king proving obdurate, Mr. Calvert warned him, saying: —

"'Tui Nayou, before you go I warn you faithfully, because I love you. In fetching this girl you are fighting against God. You will imperil your own safety if you go on such an errand. Remember that on the sea and on all the islands the Lord Jehovah rules supreme and can easily punish you if you are found fighting against Him.'

"To these brave, plain words about a just, good God to whom even so mighty a person as King Tui Nayou might well give heed, the king responded that he intended no harm, but was only going to collect tribute. Mr. Calvert felt sure that he was deceiving him, and warned him again, 'I hear what your mouth says, but do not know what your heart means. I warn you that you risk your own safety if you attempt to fetch Tovo from Ono.'

"The king set sail with fair weather, but contrary winds sprang up and four of the war canoes were lost and never again heard of. When the wind changed, the king and the rest came within sight of Ono, which they could not reach because of the storm. The king gave himself up for lost and vowed great vows to the gods, if ever he reached his own land in safety. When at last he reached Lakemba, he begged Mr. Calvert that 'his words of warning might never follow him again.'"

Condensed from the "Life of James Calvert" (Revell & Co.).

Removal to Viwa. — In 1848 Mr. Calvert removed from Lakemba to Viwa on account of the illness and death of John Hunt. Viwa is an islet on the eastern coast of Great Fiji — Na Viti Levu — and was at this time the only place where the missionaries were able to establish

a footing in this portion of the islands. The island of Mbau, only two miles distant from Viwa, was one of the most powerful Fiji kingdoms, whose king was, in a way, the over-lord of the other Fiji kingdoms. Viwa was a dependency of Mbau; and it was the hope of Mr. Calvert to be able to reach the powerful and influential king of that island. He acquired great influence over Thakombau, son of the old king, who was really the actual ruler, but apparently made no headway in inducing him to abandon savage and cruel customs or to adopt Christianity.

Thakombau. — This Thakombau was a character; of almost gigantic size and most impressive and kingly dignity, he was really remarkably endowed. An English officer, Captain Erskine, who visited Fiji in 1849 in command of H. M. S. *Havannah,* speaks with horror of the cannibal feasts in which Thakombau took part, and marvels at the influence which Mr. Calvert had acquired over the powerful chief, treating him always with the courtesy and deference due to his rank, yet fearlessly expressing disapprobation or rebuke for the evil. While Thakombau was prosperous he hardened his heart against the "Lotu." "I hate your Christianity," he said. "Do you ever think that you can keep us from wars and from eating men? NEVER!" When his father died he insisted on strangling all his wives, "for grass to line his grave," as the proverb goes in Fiji. This he did, although Mr. Calvert had offered great ransom, and even

offered to have one of his own fingers cut off — a Fijian mark of great reverence to the dead — if only the poor wives could be spared. Those who are curious about such horrors will find the whole ceremony of the strangling described in the "Life of Calvert."

Even a cannibal king must feel the power of the great antagonists that God's goodness now brought against him: humiliation, defeat in war, pain, sickness, and the treachery of those he counted friends. In his black old heart the wonderful miracle was wrought afresh; he became humble, willing to learn, not too proud to say that he had been mistaken. One day the death drums that used to call to cannibal feasts sounded, and a great throng of people looked on in wonder as the "Scourge of all the World" rose and renounced the old stormy gods of cruelty and war, and then knelt with all his wives and children in worship of the Christians' God.

The same force that had made him terrible in evil drove him fast and far in the new road. He made the Sabbath to be observed, and the children to go to school, and the new laws of justice and mercy to be obeyed. It was a pretty sight to see him patiently learning to read from his little grandson, seven years old. It was hard work for the old warrior, and sometimes he fell asleep. Fifty years of savagery was not the best preparation for learning one's letters. In 1857 he was baptized, and before all his people he who had been worshipped as divine said

bravely and simply: "I have been a bad man. God has singularly preserved my life, and I desire to acknowledge Him as the true God." In 1874 Thakombau, alarmed at the injustices and oppressions of the Spanish and Germans in the South Seas, ceded the Fiji Islands to Great Britain. He handed his war club to the commissioners, saying through an interpreter: "The king gives her Majesty, Queen Victoria, his old and favorite war club, — the former, and until lately the only, law of Fiji. The barbaric law and age are of the past, and his people now submit themselves under her Majesty's rule to civilization."

In 1886 old Thakombau died, a gentle, faithful, consistent Christian. The *Fiji Times*, the leading newspaper of the islands, said of his death: "His influence on the side of Christianity and of good in general has been greater than that of any chief, or combination of chiefs, throughout the islands. Since his conversion he has led a worthy life, and eminent before for tyranny, licentiousness, and disregard for human life, he has since been free from reproach, chaste in conduct, and considerate of the people." For three months his body lay in state. At his burial old customs were observed, a great feast was prepared, the house in which he lived was torn down and cast into the sea, and his large double canoe was drawn up on the beach, never to be used again.

Last Days of Mr. Calvert. — In 1850 Mr. and Mrs. Calvert went to England to revise the com-

pleted translation of the Bible and see it through the press. Returning to Fiji Mr. Calvert settled in Levuka, a large town of Europeans and natives that had sprung up on the island of Ovalau, where he remained until his final retirement from the work in 1865. When seventy-two years old, in 1886, it was his privilege to revisit the scenes of his struggle and achievements. The observations made in this journey read like fairy tales. In 1835 there was not a single Christian; in 1886 there was not an avowed heathen in the eighty inhabited islands. He found thirteen hundred and twenty-two churches, eighteen hundred and twenty-four schools, two thousand six hundred and ten teachers, and out of a population of one hundred and sixteen thousand, there were one hundred and four thousand five hundred and eighty-five attendants of public worship. James Calvert died in 1892.

Present Conditions. — In her book, "At Home in Fiji," Miss Gordon-Cummings remarks: "It is difficult to imagine that this people with their mellifluous speech and almost Parisian manner were the cannibals of old times." The vitality of this truly wonderful work in Fiji is proved by present-day facts. At the island of Mbau, the stone against which the bodies of the victims for the cannibal feasts were dashed has been placed in the church as a baptismal font. Family worship is almost universal. These native Christians have sent out their own missionaries to New Britain and New Ireland and

New Guinea. When these native missionaries were killed others took their places, until in New Britain alone, among the savage islands, they have built up forty-one churches with congregations numbering one thousand. In Fiji $5000 is the yearly gift for missionary work.

INCIDENTS AND QUOTATIONS

Christianity in Fiji

There was a man who went to the Fiji Islands, — an English earl and an infidel. He smiled in a superior manner when he met the natives.

"You are a great chief," he said to one of them, "and it is really a pity that you have been so foolish as to listen to the missionaries. Nobody believes any longer in that old book called the Bible, or in that story of Jesus Christ. They have all learned better. I am sorry for you, that you have been so foolish as to take it in."

The chief's eyes flashed as he said: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, if it hadn't been for the good missionaries and that old Book, and the love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have to thank God for the Gospel; for without it here we should have killed you, and roasted you in yonder oven and feasted upon your body in no time."

"Ask no more, what can the Lotu do? after what our eyes have seen this day. The Lotu is of God and what we now see is the work of God."

— Words of a Fiji Christian.

Sabbath Keeping in Fiji

In later years when nearly all this group of islands had given up heathenism, the Sabbath was so rigidly kept that no canoe was seen putting to sea except to take some teacher or preacher to his appointment; and no bribe was sufficient to tempt a Christian native to climb a tree or gather cocoanuts or other fruit.

The principle was severely put to the test in 1874 and 1875, when the Balolo festival occurred on Sunday. As this festival, or feast of Worms, is peculiar to these islands, we shall give Miss Gordon-Cummings' description of it: —

"The balolo is a small sea-worm, long and thin as ordinary vermicelli. Some are fully a yard long, others about an inch. It has a pointed body and many legs, and lives in the deep sea. On only two days in the whole year do these creatures come to the surface of the water. The first day is in October, which is hence called 'Little Balolo,' when only a few appear. The natives know exactly when they are due and look for them. They make their calculations by the position of certain stars. After this no more are seen until the high tide of the full moon which occurs between the 20th and 25th of November, which hence takes the name of 'Great Balolo,' when they rise to the surface in countless myriads, always before daybreak. In the Samoan Isles the day occurs about a fortnight earlier. At certain well-known points near the reefs, the whole sea, to the depth of several inches, is simply alive with these red, green, and brown creatures, which form one writhing mass, and are pursued by shoals of fish of all sizes, which come to share the feast with the human beings. The latter are in a state of the wildest excitement, for it is the merriest day of all the year, and is looked forward to from one November to the next, by all the young folk. At midnight they go out in their canoes, and anxiously await the appearance of the first worms, and great is the struggle to secure these, which herald the appearance of untold myriads. For several hours there is the merriest kind of sport and laughter, every one bailing up worms and trying who can most quickly fill his canoe, either by fair sport or by stealing from his neighbor.

"All is noise, scrambling, and excitement, the lads and lasses each carrying wicker baskets, with which

they capture the worms without carrying too much salt water on board. As the day dawns, these mysterious creatures with one accord sink once more to their native depth, and by the moment of sunrise not one remains on the surface; nor will another be seen for twelve months, when, true to its festival, the balolo will certainly return. Never has it been known to fail in the memory of the oldest inhabitant, white or brown. Nor is there any record of any one having seen one rise to the surface on any save the two appointed days, which are known as the 'Little Balolo' and the 'Great Balolo.' Well do the natives know how needless it would be to look for one after sunrise, so all return then to land, wrap their balolo in breadfruit leaves, cook them in ovens dug on the beach, and have a great feast. So great is the quantity taken that the supply generally lasts for several days, being warmed up when required, and basketfuls sent to friends at a distance.

"Such is our prejudice against all manner of worms, that few Europeans appreciate this dainty, which, nevertheless, is really not nasty, especially when eaten with bread and butter. It is rather like spinach with the flavor of the sea. Sad to say, both this year and last year the full-moon tide occurred on Sunday morning; notwithstanding, the irreligious little worms rose to the surface with their wonted punctuality. So rigid is the obedience of the Wesleyans in the matter of Sabbatical observance, that not one of their canoes went out; whereas the Roman Catholic brethren, to whom more laxity is allowed, went forth rejoicing. The latter, however, are a very small minority, and you can imagine what an act of self-denial it must be to give up this highly valued harvest of the sea on two following years."—Miss Gordon-Cummings.

In 1845 good John Hunt died, after ten years of toiling among the Fijians. He was so weak in his last moments that he was forbidden to speak, but he could not keep quiet. "Oh, let me pray once more

for Fiji," he begged. "O God, bless Fiji! Save Fiji! Thou knowest that my soul has loved Fiji!"

STATISTICAL: FIJI ISLANDS

Area, 8.045 sq. miles
Population (1901), 117,870
5500 Europeans
94,400 Fijians
17,000 Hindus
Religion, Christian, 100,864
Roman Catholic, 9338
Protestant, 91,526
Pagan, 17,000
Mission turned over to Australian Methodists by Wesleyan Society.

THE NEW HEBRIDES

To the west of the Fiji Islands extends a group named by the great English navigator in the eighteenth century, the New Hebrides. They number about thirty inhabited islands, extending three hundred miles southeast to northwest.

Principal Islands. — The largest and most northerly is Santo, not yet fully explored, but said to be seventy by forty miles. It has lofty mountains and fine harbors. Malekula, next in size, contains a population of from fifteen to twenty thousand. It is mountainous and fertile, with good harbors. Other large islands are Ambrim, Api, and Efaté, varying in circumference from fifty to seventy-five miles. Efaté possesses two of the finest harbors in the group and the town Fila, the commercial centre of the islands. Erromanga and Tanna are two other large islands, and Aneityum and Aniwa, while small,

are yet important centres in the history of Christianity in the islands.

The New Hebrides make a link in the great chain of volcanic islands which stretches from the Aleutian Islands and Japan to New Zealand. They contain at this time three active volcanoes. That in the island of Tanna is one of the finest sights in the Pacific, the great lighthouse of the Southern Isles, bursting forth with greater brilliancy every three or four minutes like a revolving light. The physical character of the islands is similar to that already described of other groups. The climate is like June the year round. There are plenty of cocoanuts, bananas, yams, breadfruit, sugarcane, sandalwood, and arrowroot. There are no wild beasts and no poisonous snakes but the people.

The People. — They are in the Melanesian group to begin with, flat-nosed, frizzle-headed, strong and muscular, but neither so tall nor so well-developed as the brown Polynesians. There is, however, some mixture of Polynesian blood, which is most evident in Aniwa and Efaté and disappears in most islands of the group. This mixture of blood is further indicated by the fact that some twenty different languages are spoken in the islands of the group. It is generally concluded that the people of the three southern islands, Erromanga, Tanna, and Aneityum, are the descendants of the earlier inhabitants of the whole group, driven southward by successive, migrations. The men on these islands are fiercer than those on the northern islands and

go about almost without clothing; their canoes are small and rudely made from the trunks of trees, while in the north they have huge war canoes carrying fifty men.

Social Conditions. — Like the islanders farther east, the natives are addicted to infanticide, widow-strangling, cannibalism, fetichism, and witchcraft. But to these general features they added a cruelty, fierceness, and treachery that seemed to place them lowest in the scale of the island races. Their primitive condition was reflected in their houses, which were wretched huts four or five feet high, made of branches stuck in the ground, fastened together at the top and covered with leaves. In these rude shelters huddled in shameless promiscuity the man, his wives, and his wretched children.

Early Commerce. — The early intercourse of the islanders with Europeans was brought about chiefly by the trade in sandalwood. The natives had used this precious wood for fuel, with no idea of its value until foreigners came and asked for it. The only price given at first was a small piece of hoop iron for a great boatload of wood. The natives were perfectly willing to make the exchange, for they had no knowledge of metal working and were obliged to cut down trees with stone adzes. They took the hoop iron, fastened it to a piece of wood, and then sharpening it made their first axe. The horrors and atrocities of the early sandalwood trade can never be fully told. We get glimpses of cruelties and deceptions practised upon the savages by unprincipled

traders that make us blush for civilization. It was owing to the resentment of the natives for such treatment, and to their well-merited distrust of the foreigners, that much of the difficulty and danger of the early missionary enterprises in the islands was due.

First Missionary Attempts. — The pioneer missionary to attempt to reach these people was John Williams, who laid down his life on blood-stained Erromanga ir 1839. Following the news of his death, twenty-five men volunteered to take his place. Missionaries in Samoa stationed teachers in Erromanga, but conditions were too dreadful; some died, and the rest gave up in despair. From 1841 to 1845 various attempts were made, but without success, to permanently station teachers. Bishop Selwyn stopped occasionally in his mission boat, and several young natives were taken to Samoa to be trained as teachers for their own people. But the real opening was made in the island of Aneityum by John Geddie.

Geddie's Work in Aneityum. — As a boy in Nova Scotia, "Little Johnnie Geddie" had pored over the stories of the heroes in the South Seas until he was glowing with eagerness to become a missionary himself. To carry out his brave purpose, he worked heroically to get an education, and even harder to stir up his friends and neighbors to an enthusiasm in missions like his own. With his old horse Samson, he drove all about the country, talking to every one he met with such downright conviction and contagious

enthusiasm that he got the churches to agree to send him as their missionary to the South Seas. But first he must study medicine, and learn to build a house and a boat and many practical crafts that would be needed, he thought, in the sort of career he was planning.

After a journey of nineteen thousand miles he came to the Samoan Islands, and then the *John Williams*, a ship named after the great martyr missionary, brought him with another missionary to begin work in Aneityum in 1848. Here he set to work to build his house and to learn the language. The natives were suspicious and superstitious, and the priests, at least, systematically hostile. They blamed him for the hurricane that visited the island, and for sickness that afflicted the people. Mr. Powell's health failed and he returned to Samoa, leaving John Geddie with his wife and three little children alone among the savages. For three years he kept bravely on alone in his work. He printed a book with the crudest appliances and he and his wife maintained schools for the boys and girls. Little by little, by sheer goodness, sense, kindness, and love, he won over the people. Prominent chiefs gave up their idols, the people flocked into church, and even wished to make Geddie himself a chief. The attempts of the people to copy their loved missionary in every respect were often ludicrous. A precious garment of European make would be passed gravely from one member of the family to the other that each might have his turn in wearing it to the

church with dignity befitting the occasion. Of course, there was persecution on the part of the stubborn heathen party, and there were times of danger and of desperate illness, but through it all the work prospered and "Father Geddie" grew constantly more beloved and more influential. For two years and a half the *John Williams* had not been seen, and when the ship did come, the Samoan teachers who came with it could hardly believe their eyes when they saw the people. Half of the four thousand had become Christian; hundreds of boys and girls could read in their own language, for the first time reduced to writing by Mr. Geddie. Out of the Christian villages a little church of fifteen members had been gathered, as it had not been the plan of the missionary to urge church membership until thorough instruction and continued testing had been given.

Soon after this Bishop Selwyn and Coleridge Patteson brought with them a new missionary, Rev. John Inglis, whom they assigned to the other side of the island to do there the same good work that Mr. Geddie had accomplished. After fifteen years of service John Geddie died, worn out at the age of fifty-eight. When he died churches and schools were scattered all over the island, the slavery of women was abolished, a form of government established, and an export trade in arrowroot built up. On a tablet in the large church, seating one thousand people, this inscription was placed in memory of John Geddie: —

"When he landed in 1848 there were no Christians here;
When he left in 1872 there were no heathen."

The deeds of the people of Aneityum proved the genuineness of their conversion. They contributed of their small resources $5000 for the first complete translation of the Bible in a language of the New Hebrides. The entire product of their cocoanut trees for six months they gave to roof two churches. They have sent more than fifty natives as missionaries to other islands, and have paid for their maintenance.

Work in Erromanga. — The natives of this large and important island are by many regarded as the most degraded and unpromising in the whole group. A very full study of their physique, social customs, and religious ideas will be found in Robertson's "Martyr Isle of Erromanga," Chapters XVIII. and XIX. In this brief record it will be enough to say that they were like others already described, but more so!

After the murder of John Williams in 1839, several attempts were made by native teachers from Samoa to Christianize the island. It is one of the splendid stories of the church universal, how these Samoans, just raised themselves from the depths of heathenism, again and again took up the banner as it fell from dying hands, and pressed on to conquer this blood-stained island for their Crucified Master. By 1852, through the agency of these Samoan teachers and converted natives of Erromanga, one hun-

dred had been won from heathenism and two chapels built. In 1857 a young Presbyterian minister from Nova Scotia settled in the island with his wife and began work for these most unpromising people. In 1861 a hurricane and an epidemic of measles introduced by a trading ship alarmed the superstitious natives. Both of these they believed came from gods who were angry because they were listening to the new teacher, so they killed brave and saintly George Gordon and his wife. In 1864 a younger brother, James D. Gordon, came to carry on the work, and eight years later met his death at the hands of a brutal murderer. At the time of his murder, he was revising a translation of the Acts of the Apostles, and had just reached the prayer of the murdered Stephen when he, too, "fell on sleep." In bitter grief and weeping the Christian natives laid his body in a grave by the seashore, and vowed again to conquer Erromanga for Christ. But first they avenged the murder of their teacher by punishing the murderers and those who had sympathy with them. In the picturesque narrative which one of them gives of those dreadful days he says: "They have killed our *Misi!* and are we going to allow this and do nothing? They say 'These Christians are women; they cannot handle the battle-axe, and we can kill as many as we please.' Now let us show them our strength if we have any. . . . So we returned, our hands red with blood, and our hearts, perhaps, red too. We would have gone on with the revenge, but we said that if we did,

the missionaries would say that we were heathen and murderers ourselves. But, Misi, though we were sorry afterward for our conduct, I sometimes think we did not do so wrongly as some said we did. The heathen had killed Mr. Harris and Mr. Williams and Mr. Gordon and his wife, and now they had killed my own Misi. They said we were 'women.' We showed them we were men as well as Christians, and that we would defend our friends against their cruelties."

When the news of Gordon's death came, Hugh Robertson of Nova Scotia said, "Here am I, send me," and with his brave wife took up the work on bloody Erromanga, where he still lives and labors. In him the mission found a rugged Scotch-granite Presbyterian who was able to build on the foundation cemented in Martyrdom the structure of the new Erromanga.

In 1880 the natives built at Dillons Bay the Martyrs' Memorial Church, and paid for a thousand copies of the Acts of the Apostles printed in their own tongue. In 1889, the fiftieth anniversary of the death of John Williams, a monument was erected in his honor. The man who laid the corner stone was the son of his murderer; and another son of the same savage was at that time preaching the gospel in Australia. In his most interesting book, "The Martyr Isle of Erromanga," Mr. Robertson indulges in no rosy exaggeration regarding the saintly virtues of the native Christians. He frankly acknowledges that gratitude is a rare virtue, that respect for elders is wanting, that the

giving of a *bona fide* present with no expectation of return is almost unknown, and that forgiveness is despised as a weakness. And yet the plain facts that he is able to give of the changes already wrought by Christianity in these people are little short of marvellous. It is the worst sort of Phariseeism to expect in these fresh converts from the most degraded heathenism the same ethical standards and the same ripe Christian character that are the fruits of generations of Christian nurture and inheritance. The changes visible in two generations are an earnest of what the final result will be.

John G. Paton in Tanna and Aniwa. — About ten years after John Geddie set to work in Aneityum and soon after George Gordon went to Erromanga, Dr. Paton began his labors in the island of Tanna, called, from its great volcanoes, "the light-house of the Pacific." Through his wonderful autobiography John G. Paton's name has become known to thousands who care little for missionary work. In this most interesting book he has given us an idyllic picture of his boyhood home in the Scotch highlands, with its plain living and high thinking. From such a home it is not strange that such a man should have come.

The island of Tanna had already had a troubled missionary history. Hither John Williams had come and here he had left three native Samoan teachers. The teachers either died or were compelled to flee from the island. In 1842 the missionaries in Samoa sent out two of their number,

Messrs. Turner and Nesbitt with their wives. After terrible experiences they were rescued by a passing ship and returned to Samoa. Two years passed before other Samoan teachers were sent and were welcomed eagerly by the Tannese. When the malarial season again came around, the fickle and superstitious natives attributed their suffering to the presence of the teachers and drove them from the island. At last the Presbyterian churches of Scotland, Canada, Australia, and New Zealand united to assume the care of this island. It was under these auspices, in 1858, that Dr. Paton and two associates with their wives were settled on the island of Tanna. Here, for four years, was carried on an epic struggle between the forces of good and evil, battling for the possession of the dark islanders. There were times when the very powers of nature seemed in league with evil: epidemics came and failure of crops, and hurricanes threw down the church and the missionaries' houses. Then the priests, who had seen their evil power waning before the simple preaching of the truth and the friendly, helpful lives of the missionaries, would whisper that the gods were angry at the new teaching and therefore this evil came upon them. Facing death in a thousand hideous forms, never sure of a friend or foe in the fickle crowd, the missionaries went steadily on, teaching the children, healing the sick, and befriending them all. Perhaps they might have won out, after all, if only they could have been free from the visits of Europeans who did all they could

to corrupt and enrage the natives, and to create suspicion of the missionaries. The immediate occasion of the final outbreak was the deliberate introduction of measles into the island by a trading ship. Four young men ill with the measles were landed at four different ports and sent among the natives. To Dr. Paton's solemn protest against the outrage, the captain shamelessly declared: "We have sent the measles to humble them. That kills them by the score. Our watchword is — Sweep these creatures away, and let white men occupy the soil." The fiendish plot succeeded all too well, for to the natives this new disease is deadlier far than smallpox among us. The poor people were swept away by hundreds; among the rest thirteen of the natives closely associated with the mission party. The people were roused to fury. They were full of hatred toward all white men, and resolved to drive the missionaries from the island. The friendly visit of a man-of-war checked for a time the rising tide of hostility. Commander Seymour reminded the natives that they had invited the missionaries to come among them, and pledged their word to protect them; that as they had no fault to find with Dr. Paton, only with the new teaching, which could do them only good, they must promise again to protect the lives of the missionaries. Some promised readily, but old Nouka disclosed their real feeling when he said: "All the traders tell us that the worship causes all our sickness and death. They will not trade with us, nor sell us tobacco, powder,

balls, caps, and muskets till we kill our Misi like the Erromangans, but after that they will send a trader to live among us and give us plenty of these things. We love Misi, but when the traders tell us the worship makes us sick, some believe them, and our hearts do bad conduct to Misi. Let Misi remain here and we will try to do good conduct to Misi, but you must tell Queen Toria of her people's bad conduct to us, and she must keep her traders from killing us with their measles and telling us lies to make us do bad conduct. If they come to us and talk as before, our hearts are very dark, and may again lead us to do bad conduct to Misi."

Perhaps the great English queen never heard this appeal of these dark-hearted children, for her traders continued to come and stir up evil, and at last there was no refuge left but to abandon the island. Dr. Paton felt that the clemency shown toward the Erromangans for the murder of Gordon worked harm to the Tannese and other natives. The immunity from punishment enjoyed by those islanders they attributed to but one cause, fear, and to the weakness of the white governments. "Our love to Erromanga," they said; "they are brave and strong and have killed the Jehovah worship. No man-of-war punished them for the killing of Misi Williams and Misi Gordon and the Samoan teachers. If they are not punished, no one will punish us if we kill you."

Four years after the establishment of the Mission, the anti-Christian party became so strong

and the conditions of war and persecution so terrible that nothing remained but flight. After displaying superhuman courage and overcoming terrible obstacles, the three missionaries and their faithful native helpers were taken from the island on a passing ship.

The friendly chiefs through whose assistance alone the escape of the missionaries was possible sent by the hand of Dr. Paton a prayer to the "great chief at Sydney," full of pathetic groping for the light. "We great men of Tanna," they said, "dwell in a dark land. Our people are very dark-hearted. They know nothing good. Misi Paton, the man, Misi Mathieson, the man, and Misi Mathieson, the woman, have dwelt here four yams (years), to teach us the worship of Jehovah. Alas, a part of our chiefs . . . they and their people hate the worship of Jehovah and all the good conduct which the worship teaches us and the people of all lands. They have stolen all Misi's property, they have broken his house and cut down his bananas, and they desire to kill Misi and eat him so that they may destroy the worship of God from the land of Tanna. . . . We hate their conduct . . . and pray you, the chief of Sydney, to quickly send a war boat to punish them. Then, truly, we will rejoice; then it will be good and safe for the three missionaries to dwell here and to teach us. Our hearts are very dark; we know nothing, we are just like pigs. . . . We earnestly pray you to protect us. We weep for our missionaries. They brought us medicine for

our sickness and clothing for our bodies; they taught us good conduct and the way to heaven. Of these things, long ago, we had no knowledge; therefore we weep and our hearts cling to our missionaries. If they three are not here, who will love us and teach us good things? Who will prevent our bad conduct? Who will protect us from foreigners? Oh, compassionate us, Chief of Sydney! . . . You and your people know the word of Jehovah; you are going on the path to heaven, oh, look in mercy on us dark-hearted men, going to the bad land as our fathers went before us! May Jehovah make your hearts sweet toward us . . . and we will pray Jehovah to make you good, and give you rich reward."

This prayer is in process of being answered, for after some years it was found practicable to reopen mission work on the island; and this hardest mission field in the heathen world, as it has been called, seems on the eve of full surrender to the gospel.

Aniwa. — After having been driven away from Tanna, Dr. Paton visited Australia and Scotland, speaking everywhere for mission work in the New Hebrides. He made many friends for the work, and succeeded in raising enough money to build and equip a beautiful little mission schooner, the *Dayspring*, to cruise among the islands. As much of the money had been raised in Sunday schools, this was called "the children's boat." When this began to sail among the islands, it excited the greatest

wonder. The natives could not understand how, when they had killed the missionaries or driven them away, they should return, not to trade or get gain, but to tell them again of the Jehovah God whom they had rejected.

Returning to his field, Dr. Paton settled with his wife in Aniwa, a small island less than ten miles long. Here he had to learn a new language and begin again from the foundation the upbuilding of Christian truth in the hearts of a people. He had learned by painful experience to choose a high site, free from malaria, for his dwelling. He selected the highest site on the island, a breezy hill, a sort of golgotha, where the bones of the victims of cannibal feasts had been thrown, and sacred to the most cruel gods. When the natives saw that he got no harm from the angry gods by building in this accursed spot (which they had cheerfully sold him hoping for his destruction), they began to think that his God must be strong, and the first blow against their prison wall of superstition had been struck. The story of his years of service on this little island is one of the most thrilling in the annals of missions. It has been told for us in his Autobiography and in Mrs. Paton's letters in inimitable fashion. Mingled lights of humor and pathos flash across the scene. The building of the church, the wedding, the digging of the well with its sermon of the old chief Namakei, are pictures that one cannot afford to miss. Three years after his arrival, Dr. Paton celebrated the Lord's Supper with twelve converts, most of

whom had been murderers and cannibals. The work grew rapidly, schools were built, the Bible translated, the children taught, disease cured, new food plants and industries introduced. In 1892, when speaking in this country, Dr. Paton said that the whole population of Aniwa were more openly and reverently Christian than any other community that he had ever visited.

The Melanesian Mission. — In the Loyalty, Santa Cruz, Solomon, and western islands of Melanesia, the work has been carried on by the Melanesia Society of the Anglican Church of New Zealand. In 1841 George Selwyn was made missionary bishop and sent to New Zealand. He was of the best type of English university man, strong, athletic, cultivated, a famous oarsman and sailor. He decided in 1849 to make an extensive cruise among the islands of Melanesia. When he reached the New Hebrides, he took John Geddie with him on a tour of exploration. Bishop Selwyn had wonderful personal charm and courage. He went with perfect fearlessness among the strange cannibal tribes, picked up their language as by magic, and gained their confidence quickly.

Coleridge Patteson. — In 1852 Bishop Selwyn went to England to enlist friends and money for the mission. His plan was to use a mission vessel to cruise among the islands; to take promising boys to Auckland for training, locate them as teachers on the islands, and keep the work up by frequent visits of instruction and encouragement.

While in England he made a deep impression on a gifted boy who was later to be one of the apostles to Melanesia. John Coleridge Patteson was one of those rarely endowed individuals on whom all good gifts seemed showered. He was bright, manly, attractive, born into a home of high social position and earnest spirituality. He was fortunate in everything; temperament, parentage, surroundings, and education combined to make him a young fellow who might aspire to any honor with flattering prospects of attaining whatever distinction he sought. When this splendid boy at Eton heard Bishop Selwyn preach, he wrote to his mother: "When he had finished I think I had never known anything like the sensation, — a kind of feeling that if it had not been a sacred spot, all would have exclaimed, 'God bless him!'" Before leaving England Bishop Selwyn called upon the Pattesons and as he was leaving said, "Lady Patteson, will you give me Coley?"

Consecration as a Missionary. — It was years later, when he had completed his studies in Oxford, that Coleridge actually carried out the purpose of his boyhood. On a second visit of Bishop Selwyn to England, he decided to abandon the brilliant prospects opening before him, and go as a missionary to far-off Melanesia. He accompanied the bishop on a cruise among the islands and developed the same genius for winning friendship and acquiring a language that had marked the older man. He never called the islanders savages, but always "My Melanesians."

Training School at Auckland. — The boys whom he gathered from the islands he took with him to the training school at Auckland. There he became teacher, father, brother, friend, and playmate to his boys. He taught them cricket, printing, weaving; he nursed them when they were ill; he loved them dearly. In 1861 John Coleridge Patteson was made missionary bishop of Melanesia, and continued cruising, teaching, and preaching.

His Death. — In 1871 Bishop Patteson was cruising with his native helpers in the Santa Cruz Islands. The natives here had been much embittered by atrocities committed by white traders. The bishop went unsuspectingly ashore, trusting in the regard with which he was held throughout the islands.

As a group of natives came up to him, those in the boat saw them offer him fruit and thought they heard the word *tabu*. According to native custom gifts are offered to a victim set apart or *tabu* to the gods. As he disappeared among the trees, arrows began to fly, and those in the boat became alarmed. They set out to look for the bishop, when they saw a canoe floating out toward them. In it lay his body, five wounds in the breast, and over them a palm branch tied in five mystic knots. It was learned later that the deed was in retaliation for the kidnapping and death of five natives at the hands of the white traders. When, later, the island was visited, it was learned that the chief, who was absent at the time, punished with death the mur-

derers of the hero-bishop. On the little island now stands a simple cross with this inscription: —

IN MEMORY OF
JOHN COLERIDGE PATTESON, D.D.,
MISSIONARY BISHOP
WHOSE LIFE WAS HERE TAKEN BY MEN
FOR WHOM HE WOULD
GLADLY HAVE GIVEN IT
SEPTEMBER 20, 1871

A magnificent memorial pulpit was erected in Exeter Cathedral, England.

Present Condition of the Melanesian Mission. — In the beginning of the work Bishop Selwyn made two firm rules: "First, that he would never interfere with any Christianization already undertaken by any religious body or sect whatever, so that he would never bring before the islanders the great stumbling-block of divisions among Christians who should be as brethren. Second, that in taking to them the religion of Englishmen, he would in no way force upon them English methods and ways of life, except in so far as they are part of morality and godliness. The faith of Jesus Christ is for the world, and is suitable to the *innocent* ways and habits of every part of that world, spite of all differences of climate or temperament" (Armstrong's "Melanesian Mission," p. 9).

The method he adopted was that of a central mission training school, whose scholars were collected by means of a mission ship. This method was necessary, since the diocese extends

over "nearly a twelfth part of the circumference of the globe." It reaches over from 30 to 36 degrees latitude, and includes one hundred islands, some larger, some smaller. Almost every one of these islands has a separate language, or at least a separate dialect, of its own, and some of them possess several such, highly developed, and differing at least as much as, for example, the languages of France and Spain. Beginning with the little 22-ton schooner "Undine," the size and power of the mission ships then increased with the development of the mission, until to-day they have a 500-ton steamer, with sleeping accommodations for sixty boys, thirty girls, and eighteen missionaries, men and women, besides the captain and the crew. Chapel and schoolrooms are also provided on board. This makes three voyages a year, stopping twice or oftener at each of the one hundred and seventy stations.

Work is being carried on vigorously in over thirty islands under the bishop, twenty-six clergy (nineteen white, seven native), and eight laymen. From all the islands boys and girls are carried away to school at Norfolk Island for training lasting over seven or eight years. They are then sent back to teach their own people, or others, if they volunteer for missionary work. They are now being trained, and five hundred and fifty already teaching in two hundred and fifty schools and churches with more than sixteen thousand scholars. There are now more than twelve thousand baptized in the native church of Melanesia.

QUESTIONS AND TOPICS

Write biographical sketches of John Hunt, James Calvert, John Geddie, John G. Paton, Coleridge Patteson, Bishop Selwyn, John Inglis.

Describe the Kanaka labor traffic, the sandalwood trade; show the influence of each on the Christianization of the natives.

The work of native Samoan and Tongan missionaries.

The work of Wesleyans in Fiji, the Presbyterians in the New Hebrides, the Church of England in Melanesia.

Which race displays the greater promise for future development, the Fijians or Samoans?

Contrast the colonial policies of Great Britain and France, — which best conserves the interests of the native population?

Compare the commercial resources and possibilities of the New Hebrides and the Fijis, — which group has greater area, population, fertility?

Make an outline map of the Fijis, the New Hebrides, showing individual islands.

CHAPTER V

NEW ZEALAND, NEW GUINEA, AND MALAYSIA

NEW ZEALAND

Geographical. — There are two principal islands, known as the North and Middle Islands, besides the South or Stewart Island, and small outlying islands. The area of North Island is about equal to that of New York, forty-four thousand square miles, and of Middle Island to that of Georgia, fifty-eight thousand square miles. Stewart Island contains six hundred and sixty square miles. The group extends for a thousand miles in length. The coast line extends three thousand miles.

The climate has been compared to that of England with the seasons reversed, the Great Bear exchanged for the Southern Cross, and the wintry winds of the North for the frosty breath of the antarctic zone. A grand range of mountains, some of its peaks towering thirteen thousand feet, runs through the islands parallel with the west coast. Snow-capped mountains, deep fiords, glaciers, noble rivers, fertile valleys, and rolling uplands make up some of the splendid scenery of the islands. The mountains are clothed with noble forests, the farming land is rich and fertile, and over the whole island the flowers riot in

exuberant beauty. The islands are among the most healthful spots in the world.

The Aborigines. — The primitive people of New Zealand, the Maoris, belong to the great Polynesian family. They are closely allied to the Samoans and Hawaiians in language and traditions. They are supposed to have migrated from Samoa and Raratonga in about 1400 A.D. Like these people, they are tall and shapely, with pleasing features and wavy black hair. In comparison with the degraded Australians they were a noble race, but they also have their revolting customs and degrading superstitions. It would be wearying repetition to describe in detail their customs. To the tabu, witchcraft, infanticide, they added a cannibalism that was wanting, or only occasional, in other purely Polynesian peoples. Not only did they feast upon the bodies of the slain enemies, but regularly fattened slaves for their orgies. Many of the native myths are full of poetry, and the weaving and primitive arts show skill and taste.

Contact with the Whites. — The Maoris, like other nature people, melted away as they came into contact with foreign races, dwindling from several hundred thousand early in the last century to forty-two thousand at present. The first Europeans with whom they were associated were for the most part men of degraded character. The story of wanton outrage and native retaliation is not pleasant reading: the convicts, the traders, the British Colonization Society, were all centres of corruption and oppression. The only

force acting in the interests of the native, the only force that preserved this interesting savage people from extinction and enabled it at last to take its place with other elements in the population in the civilized state of New Zealand, was that of Christian Missions.

Samuel Marsden. — The pioneer missionary among the Maoris was Samuel Marsden, a chaplain of the Church of England in the penal colony of New South Wales in 1792. He befriended the ignorant savages against whom everybody's hand was turned, and in 1807, while in England, persuaded the Church Missionary Society to undertake a mission to the Maoris. An interesting story belongs with his return to New Zealand with two volunteers for this unknown and difficult work. In the ship on which they sailed from London, Mr. Marsden observed a Maori chief, Ruatara, disconsolate and very ill. He had left New Zealand to see the world, and had met only abuse and imposition. By his kindness to this chief, Mr. Marsden gained friendly access to the Maoris. Ruatara took him among his people, told them of the great world outside, and enjoyed their wonder over the grist mill with its flour and bread, and the horse which Mr. Marsden had brought. The history of the mission was like that of others in the Pacific Islands. There was almost constant war, unscrupulous whites poisoned the minds of the natives, superstition made them afraid of the new teachings; but little by little the better way made its superiority

felt and loved. In this mission also the influence of the first mission to Tahiti was felt. A Christian chief from Tahiti came to Kerikeri, and was able to speak to the people in his own tongue, so similar were the languages. With his Bible in hand he spoke from the precious "little gospel" in John iii. 16. He told them of the mighty changes in old demon-ridden Tahiti; he urged them to accept the same Saviour from sin. It was ten years after the establishment of the mission (1814) when the first-fruits began to be gathered. And it was not until 1830 that the first public baptism took place.

Incidents of Native Conversion. — The first converts were most eager in spreading the knowledge of their new-found faith. Three boys, captives in war, so taught their captors that when a party of missionaries went for the first time to this tribe they found the whole multitude able to join with them in hymns and the Lord's Prayer. A torn prayer-book and a part of Luke's gospel were picked up by a chief, who found some one to read them to him. He at once saw the beauty and truth of the teaching, and took passage on a ship to Waimate to find a missionary for himself, and learn more of the truth that had been its own witness to his thirsty soul. Another chief asked what "the black marks" on a torn page that he chanced to find meant. These "black marks" *chanced* to be the Ten Commandments. The chief listened, accepted them as authentic truth to be obeyed and not discussed, threw away his false gods,

kept the Sabbath, and lived up to the requirements of the heavenly law as best he could. To him also the law became "a schoolmaster to lead him to Christ." "In spite of all difficulties," says Alexander, "by the year 1845 nearly all the tribes of New Zealand had renounced idolatry and accepted Christianity. Schools and churches had been established in every district; agriculture, the care of flocks and herds, and other peaceful industries were taking the place of war, pagan carousals, and cannibalism."

White Settlements. — By 1840 there were one thousand Europeans in New Zealand. The rich country, the enormous undeveloped resources, were bound to attract settlers, and with the opening to immigration, conflict with the natives was sure to come. A story of greed and unscrupulous exploiting of the Maoris similar to our own treatment of the Indians followed. In 1825 Lord Durham formed a company to buy land in New Zealand. This company, without charter from the crown, brought in settlers who bought land from the Maoris. The missionaries protested to the government that the rights of the natives were in danger, and in 1839 New Zealand was made a part of the colony of New South Wales, and a governor sent out. Governor Hobson gathered the great chiefs together and secured their assent to a treaty by which they agreed to the sovereignty of the British queen, and the government promised to respect their ownership of land and protect their rights. Thus New Zealand became a British province

through the direct influence of missionaries. The chiefs knew and trusted them, and though great efforts were made by land-grabbing white men to prevent their signing, in confidence that those who had lived among them knew best their real interests, they signed. A commissioner was appointed to look into the alleged titles by which the New Zealand Land Company claimed twenty million acres, one-third the land. These swelling claims were reduced to two hundred and eighty thousand, and finally to three thousand five hundred acres.

A Wicked War. — While the British government was in process of thus settling justly the land claims of the natives, the unscrupulous land company precipitated a series of dreadful wars that cost $60,000,000, the lives of thousands of British soldiers, and the demoralization, hostility, and almost the extinction of the Maoris. Ten years later a committee of the New Zealand House of Representatives reported that the New Zealand Company brought on these dreadful wars because it would not await the decision of the courts, beginning the war "for nothing which an ordinary law court could not have decided." Of the horrors of this border warfare, its desperate sorties, the fierce courage and fiercer cruelty of the natives, their skill and daring, and their sure defeat, we shall not speak. Peace was finally brought about through the mediation of the missionaries in 1860. The poor remnant of the Maoris were stripped of a million acres of their land, and — so great is

the sacredness of property rights — the offending New Zealand Company was paid $100,000,000 for the surrender of its charter.

Development of New Zealand. — Since 1860 a new state has been created out of the frontier colony. The great cities, the progressive government, the growing commerce, the splendid democracy of New Zealand are the pride of the Empire. The population is over eight hundred thousand of whom forty thousand are Maoris.

Present Condition of the Maoris. — The native population has been the charge of the government in very much the same way as has our Indian population. They are, however, allowed four members in the House of Representatives. For these they vote as do the white electors for their representatives. In 1902 there was in the House of Representatives one European member to every ten thousand persons, and one Maori member to every ten thousand natives. At the Maori election fourteen thousand votes were cast. Following the demoralization and weakness of the long wars, there is emerging a period of real development for the Maoris. Missions among them are prosperous. Industrial missions, schools, kindergartens, and all the agencies for civilizing and developing them have been established. There are in addition one hundred and one village schools under government direction, and five boarding schools. The government expends $100,000 yearly in the support of native public schools. There is in addition a college, several of whose graduates

have attained distinction in the University of New Zealand. The steady decline in population has been checked, and a slow increase is already apparent. Better education, sanitary precautions, better buildings, and the knowledge and practice of agriculture are among the causes for the encouraging state of affairs. Meanwhile they have thrown themselves with splendid heroism into pioneer missionary work on their own account. The story of the Maori preachers and teachers of the Melanesian mission in the Solomon and Santa Cruz Islands is as fine as anything in the annals of the South Seas. Their eighteen thousand church members support not only their own clergy and religious services, but these foreign mission activities as well.

NEW GUINEA

The Land. — New Guinea is the largest island in the world. Within its ample bounds could be packed all the island groups we have been considering, including New Zealand, and leave room to tuck in all of Great Britain, or, if we preferred, three states like New York, Ohio, and Indiana. It contains more than three hundred and ten thousand square miles. Its length is fourteen hundred miles; its greatest width four hundred. Although the island was discovered by the Portuguese in the sixteenth century, little was known about it with the exception of the northwest portion until very recently. The rich resources of the island have been undeveloped because of the trying nature of the climate and

the ferocity of the natives. Both these disadvantages may prove to have been exaggerated. The northwestern portion of the island, comprising some one hundred and fifty-one thousand square miles, belongs to the Dutch, and is comparatively settled. The northern portion of eastern New Guinea was made a German protectorate in 1884. This comprises an area of seventy thousand square miles, with a population of one hundred thousand, almost wholly native. This portion is largely unexplored and undeveloped. Great Britain has what is probably the most valuable portion of the island, the southeastern section, including an area of ninety thousand square miles, and a population of three hundred and fifty thousand. The climate is said to be less trying than that of other portions of the island.

The Inhabitants. — There are said to be nearly one million native inhabitants in New Guinea. Here is the home of the Papuan, the black, frizzly-haired aborigine. There are also in the south men of the same race as the Maoris and other Polynesians. The Stone Age is still existing in New Guinea, and such primitive types of human life as are elsewhere hardly found. Here are tree dwellers and lake dwellers; men without a weapon, implement, or utensil made of iron or any metal. Yet with their rude stone implements they execute remarkable carvings, build good houses, and make themselves many useful tools. Almost devoid of clothing, they ornament their bodies with elaborate tattooing and with feathers, necklaces, and nose sticks.

These happy people have no money, and know the need of none. The land is rich, the seas swarm with fish, and the forests with game. No one starves, and none need beg. Cannibalism and unabashed murder detract from the charm of the picture; elaborate tattooing even seems less ornamental when one knows that its elaboration varies directly as the number of victims slain. As savages go, however, the black Papuan and the brown Polynesian of New Guinea are far more attractive than many others. Their women are not sunk in such a pit of degradation to begin with. Drudges they are, of course, but domestic affection is strong, and tender care is given by children to aged mothers and fathers. The natives, too, are temperate, industrious, and not openly immoral, as was the case on many of the Pacific Islands. Each village lives in suspicion of its neighbors, and at enmity with them. The war drums beat their weird music almost continuously, and the fighting *dubu* is the most prominent building in the village. Religiously all is blank. A slavish fear of evil spirits, a superstition so dense that it is like some palpable shroud smothering the energies of the race, a groping after immortality, — that is all.

Early Missions. — In 1854 Dutch missionaries began work among the wild aborigines of New Guinea. They held on with true Dutch tenacity, but were not sufficiently strong in numbers or support to effect much. One by one they succumbed to the climate and died. In 1872

the London Missionary began a great work on the southeastern portion of the island that has been since annexed by the British. Mr. Murray, Mr. Gill, and Mr. MacFarlane were transferred from Polynesian islands where they had been for some time at work. Native teachers and preachers from the Samoan, Loyalty, and other islands were taken and stationed among the savages. The story is told that some one was discouraging one of the Polynesian missionaries by recounting the hardships to be encountered.

"Are there men there?" said the volunteer.

"Men? Yes; horrible cannibals who will probably kill and eat you."

"That settles it," returned this missionary, whose own ancestors were savages not three generations back, "wherever there are men, there missionaries are bound to go."

In 1877 James Chalmers was transferred to New Guinea from Raratonga, where he had been stationed for ten years. He found Rev. W. G. Lawes located at Port Moresby, where he had already spent three of four years of hard and discouraging labor. These two men were to be associated together for many years in pioneer work that will make their names known wherever the story of New Guinea is told. It is no slight to the self-denying labors and splendid consecration of other missionaries on this difficult field to bring into clear relief the person and work of James Chalmers, the "Great Heart of New Guinea," as Stevenson called him.

Early Life of James Chalmers. — Chalmers

was a Scotchman. Of the same breed as McKay and Livingstone, like theirs his childhood was spent in a home glowing with high ideals and earnest piety. His father was a stone-mason of Aberdeen; his mother a highland lass born near Loch Lomond. The boy was vigorous, well endowed, with a dash and courage that made him a leader among the boys, and an abundance of animal spirit that led him into continual mischief. While in Sunday-school one day he heard a missionary tell of the Fiji Islanders, — their cannibalism, perils, and wonderful story of conversion, — when the speaker said, "I wonder if there is a boy here who will some day be a missionary and bring the gospel to cannibals." The most restless, mischievous, daring boy in the room was the one who said deep in his heart, "Yes, I will." On his way home the boy knelt down behind a stone wall and prayed God to accept him and make him a missionary to the heathen. Years later, after a period of carelessness, he renewed his boyish vow, and gave his life to the service of Christ.

His first work was as a city missionary in Glasgow. He there decided to enter the ministry and went to Chestnut College in preparation for foreign missionary service under the London Missionary Society. The reminiscences of his fellow-students are full of interest. They speak of his lithe strength, the endless sparkle of his eyes, his energy, his noise and pranks and practical jokes. He had a genius for friendship, and joined to all the gay good humor of his

temperament a depth of spirituality and simple goodness that made him known as "Jesus Christ's Man." His physical prowess and courage, too, impressed them; swimming, football, skating, climbing, diving, — in all he excelled. "Best, whether at play or work, in class-room or field, in mirth or in prayer, his heart was always beating for the things of God and His kingdom." "He carried the child's heart with him through life." "He used to pray for help as though he were at his mother's knee, and to preach as though he were sure of the message he had to deliver." It is necessary to hold all these elements in mind to understand the man. The fun, the pranks, the practical jokes, the athletic delight in adventure and daring, belong to him just as inevitably as the fervid prayers and simple faith that made it "one of the privileges of life to have known James Chalmers." Of his marriage, his ordination, his going to Raratonga in 1867, and his ten years' work there so full of interest, it is impossible to speak.

Work in New Guinea. — When Chalmers went to New Guinea in 1877, the work was in the early pioneer stage. Headquarters had been established by Dr. MacFarlane on Murray Island, and his plan was to evangelize largely by native helpers, bringing the boys to a training school at Murray Island, and concentrating missionary forces there. Chalmers saw that there must first be a thorough acquaintance with the people on the mainland. Their ideas and customs must be gained from long and familiar

association with them in their homes, and work done at long range could not have the same power. Like Livingstone in Africa he spent the greater portion of his time in itinerating among the people, visiting native preachers, settling disputes, pushing out ever lengthening lines of invasion from strategic points. He had a marked, almost an uncanny, power over the natives. His cheer, his hearty songs, his quick intuition and unfailing tact, his physical strength and prowess, his superb courage, and, above all, his simple brotherliness won their passionate attachment. Other men of other gifts were needed to supplement his broad pioneer work, but for the time and the conditions as he found them he could not be surpassed. His policy of broad exploration, wide acquaintance with the natives, the placing of a chain of stations throughout the coast, and systematic protection of the natives from exploitation, resulted in the building up of a strong and remarkable mission. In 1879 Mrs. Chalmers died, and he was left to carry on his work alone. Following her death he removed to Port Moresby, and made this the central station, with a training school, where the natives of New Guinea could be prepared to evangelize the island. In 1882 he wrote concerning the situation:—

"The death of heathenism reigned when we landed in New Guinea. Generations of superstition and cruelty had produced a people sunk in crime, a people to whom murder was a fine art, and who from their earliest years studied how best to destroy life. . . .

All these things are changed in 1882. For two years there have been no cannibal feasts. Tribes that could not formerly meet except to fight, sit side by side in the same house worshipping the true God. . . . The natives thought at first that we had been compelled to leave our own country because of hunger. The following conversation took place shortly after my arrival. 'What is the name of your country?' 'Beritani.' 'Is it a large land?' 'Yes.' 'What is your chief?' 'A woman named Victoria.' 'What! a woman!' 'Yes, and she has great power.' 'Why did you leave your country?' 'To teach you, and tell you of the great loving Spirit who loves us all.' 'Have you cocoanuts in your country?' 'No.' 'Have you yams?' 'No.' 'Have you taro, have you sago?' 'No.' 'Nor breadfruit nor sweet potatoes?' 'No.' 'Have you hoop iron and tomahawks?' 'Yes.' 'We understand now. You have nothing to eat in Beritani; but have plenty of tomahawks, and come here to buy food.'

"I am astonished at the apparent fear and nervousness about our climate and the natives. The natives are savages, and are often very cruel, but once get to know them and you love them. The climate is savage as the people, but when once acclimatized men have for years done good work. We have eastern Polynesian teachers who have been in New Guinea for ten years, and are fresh for work. Is it impossible to find missionaries who will gladly dare all for Christ? Men and women who think preaching and living the gospel the grandest work on earth? Leave the twaddle about sacrifices to those who do not appreciate the sacrifice of the Cross. Let the church give her best in heart, mind, and body for Christ's world work. We want men who will thoroughly enjoy all kinds of roughing it, who will be glad when ease and comfort can be had, but who will look upon all that comes as only the pepper and salt, giving zest to work, and creating the appetite for more."

The Tobacco Question. — Objection had been made in England that Chalmers was depending entirely too much on tobacco as an evangelizing agency. The defence of the mission's policy casts an amusing light on the practical good sense of "Tamate" as the natives called him. It seemed that each teacher (Polynesian native missionary) was allowed one hundred and twenty pounds of tobacco each year. This was his currency with which he bartered for all needed labor and supplies, and the open sesame to native confidence and friendship. In the reply sent by Dr. Lawes and Mr. Chalmers to the official note of inquiry, it was brought out that the choice lay largely between tomahawks and tobacco as a medium of exchange, and that a cent's worth of tobacco would go as far as a shilling tomahawk. Furthermore, both agreed that tobacco had won them good friends among strange people in very strange places.

Annexation of New Guinea. — In 1883 the missionaries were much distressed at the prospect that Queensland might annex New Guinea. The record of this colony was very black so far as its treatment of the native races was concerned. Kidnapping, forced labor, land grabbing, the drink traffic, and every species of cruel oppression had marked their intercourse with Polynesians. Happily the Imperial government did not suffer these fears to be realized, but itself took the government of the large portion of New Guinea annexed in 1884. The services of Chalmers and Lawes in the proclamation of

annexation and establishment of sovereignty were invaluable. They accompanied the man-of-war, brought inland chiefs to the great ceremony, explained, interpreted, and acted as good friends of the blacks and loyal servants of the queen. Commodore Erskine in his official report fully recognized the great value of the services rendered by the missionaries. His persistent opposition to the land grabbers and the kidnappers of Kanaka labor made Mr. Chalmers cordially hated by large bodies of commercial gentlemen with schemes to get rich quickly by exploiting the natives. Many calumnies and slanders were started, and found their way to England, but did little to trouble the lion-hearted man who was laying down his life for "his people." He succeeded in having incorporated into the government's plan of administration, the prohibition of the importation of firearms, intoxicants, and explosives, the safeguarding of the employment of native labor by stringent regulation, and the prohibition of the purchase of land from natives save through government agency. In a paper written at the time of the annexation Tamate gave forth some characteristic views on the subject of too rapid Europeanizing of the natives, which we cannot forbear to quote:—

"The natives of New Guinea now under British rule do not wear much clothing, and it is desirable that they be encouraged to use very little. Nowhere do men want more than a loin cloth, and every effort should be made to discourage anything more. The

women should be encouraged to take to petticoats and nothing more. Too little attention is paid to the effect of clothing upon native races. These clothed natives are, I believe, only hurrying along an easy and respectable road to the grave. . . . Retain native customs as much as possible — only those which are very objectionable should be forbidden — and leave it to the influence of education to raise them to purer and more civilized customs."

Visit to England. — In 1886 Chalmers returned to England after an absence of twenty-one years. He made a round of the churches, speaking in many cities and producing a profound impression. "His burning enthusiasm, his love for his work, his massive frame and head, his flashing eye, his trumpet-toned voice, touched every heart in the multitudes who listened to him." He called himself a bronzed savage, and was much surprised to find the interest he roused. In Exeter Hall he said: —

"I have had twenty-one years' experience among natives. I have seen the semicivilized and the uncivilized; I have lived with the Christian native and I have lived, dined, and slept with the cannibals. . . . For at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or a single people, that your civilization without Christianity has civilized. . . . Wherever there has been the slightest spark of civilization in the Southern Seas it has been because the gospel has been preached there, and wherever you find in the island of New Guinea a friendly people, there the missionaries of the cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross. Recall the twenty-one years, give me back all its experience, give me its

shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground, give it me back, and I will still be your missionary!"

When Chalmers left England, in 1887, through the kindness of the Eastern Telegraph Company he was allowed the privilege of sending home free telegrams. One of these crept into the press, and caused much merriment. It ran: "*Had several attacks of fever. Now well. Send one gross tomahawks, one gross butchers' knives. Society pay. Going East, try make friends between tribes.*" Many were the jokes over this sanguinary method of making friends, by those who did not realize that tomahawks and butchers' knives were currency in New Guinea.

Return to Field. — Soon after his return to New Guinea, Tamate was married again, the second Mrs. Chalmers taking up her work as a teacher of the children at Port Moresby. It was when her health was breaking under the strain of the climate, the terrible loneliness, the poor food, that the Chalmerses met the Stevensons while on a voyage for recuperation to Raratonga and Samoa. They journeyed east in the same ship, and then was formed the friendship that has become famous between the great missionary and the great author. Both men were brilliant in conversation, full of personal charm and versatility, and each recognized the other's wealth of character. With Robert Louis Stevenson this admiration was a hero-worship

such as he felt for no other man of modern times save Gordon.

"As big as a church," Stevenson calls Chalmers in one of his letters; "a pioneer of civilization and love" who stimulates "to greater courage in taking up the cross that all heroic souls have taken — the cross of light and progress."

Stevenson's Testimony. — Through men like Chalmers and through his daily observation of his own Samoans trained by missionary influence, Robert Louis Stevenson's ideas of missions underwent a decided change during his years of residence in the South Seas. It was in an address given at Sydney in 1893 that Stevenson said: "I conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was first reduced and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of mission work and its effect."

At Raratonga. — After a pleasant time spent in Samoa, Mr. and Mrs. Chalmers went on to Raratonga, the scene of his first ten years of missionary labor. In this beautiful spot they found the climate perfect, the surroundings delightful, the people charmingly kind, but were both anxious to be back in dark New Guinea.

The Fly River. — On his return to New Guinea

the directors desired Mr. Chalmers to undertake the opening of new work to the west, and the explorations and settlements along the Fly River. His fourth shipwreck occurred at this time, one of his numerous hairbreadth escapes. The field was of enormous extent, and involved constant travelling and severe hardship. Scores of new native teachers were being sent from the eastern islands and must be placed in their stations, and their work supervised over the whole of British New Guinea. Through the New Guinea wilderness he was the pathfinder. "No one knows the Fly River," he writes, "and only now are tribes and villages coming to light, and to each one we want to bring the gospel. No use finding fault, but the Fly River is a bad, bad river, unknown to any one. I look through glasses beautifully clear, and I see savage tribes, now unknown, sitting and being taught of Jesus." We get fragments of prayers that he taught his wild men in these tours: "Great Spirit of Love, give me light; save me for Jesus' sake;" or, "Jesus Christ, Chief, give me inward light, Amen." One of them he heard praying for help to live a holy life here, and for "the place of laughter" hereafter.

"On Saturday we had all the children," he writes, "and they were made happy, and their Friend and our Friend was happy too, I guess. Can there be anything to give more real pleasure than the feeling we have made Him happy through helping His own little ones?"

Second Visit Home. — In 1895 occurred the

centenary of the London Missionary Society, when the directors sent for Tamate to speak in the great meetings to be held throughout England. He found the cold climate very trying, but threw himself with tremendous energy into presenting the mission to thousands. His simplicity, fervor, and contagious enthusiasm won friends for the cause.

Closing Years. — After the return in 1896 Mrs. Chalmers's health began to fail, and in 1900 she died very peacefully and gently in her husband's arms. "Thank God," he wrote, "for sympathy and love. The world is full of both as it is of God." After her death the lonely man found his work the only solace left to him. He completed his homely, vivid account of his own life, and the sketch of his wife's life. He gave much thought to the growing work and its needs. "The temptation to settle down quietly and act the very respectable missionary is great. Whole-souled devotion to Christ and to His work would soon be more abundantly blessed. Mad for Christ's sake, cast out for Christ's sake! To do really true missionary work in New Guinea requires roughing it, and to have many unpleasant experiences by sea and land." Only a little before the trip from which he never returned, he wrote: "There will be much visiting in heaven, and much work. I guess I shall have good mission work to do, great, brave work for Christ. He will have to find it, for I can be nothing less than a missionary."

He had gone with native helpers and Mr.

Tomkins, a young missionary, to make some explorations on Goaribari Island, and was there murdered by the natives. The details will never be fully known until a mission shall have been established in that wild corner of New Guinea, and the story learned from those who took part in the dreadful deed.

The governor of New Zealand visited the scene of the murder with troops that destroyed all the war temples, or *dubus*, in the villages of this large island. "Mr. Chalmers," said the governor, "came to New Guinea in the interest of peace, and he gave his life for that purpose. The news of this expedition will spread and will, I trust, put an effectual end to massacres and fighting of any serious nature. If that be so, it will serve to crown the life-work of this noble man." The news of his death was received with passionate sorrow by the thousands of natives to whom he had been friend and father. Tributes of respect and sympathy were made in all parts of the Empire.

Ruatoka, one of the pioneer teachers who had accompanied Chalmers to New Zealand from Raratonga, and had shared with him all the labors and perils of the long years since, wrote after the massacre: —

"I have wept much. My father Tamate's body I shall not see again, but his spirit we shall certainly see. Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village would I

live. In that place where they killed men, Jesus Christ's name and His word would I teach to the people that they may become His children. My wish is just this. You know it. I have spoken."

Rev. Joseph King said of the martyred missionary: —

"One of the elements of Chalmers's greatness was his modesty. I never heard him sound his own trumpet. He could fight and he could weep. The secret of his missionary success was to be found in this, that he never doubted his possession of a gospel for savages; never so fully did he believe that Jesus Christ had a message for the cannibals of New Guinea as when he started on his last expedition."

Later History of the Mission. — In British New Guinea to-day the London Missionary Society (Chalmers' Society), the Society for the Propagation of the Gospel, and the Australian Wesleyans are working. Missionaries of the Church of England went to New Guinea in 1891 and a bishop was sent in 1898. The area undertaken by the church for work amongst the heathen is situated on the northeast coast, including in all 300 miles of coast and the land lying behind it.

The mission staff, drawn from Australia, numbers thirty, viz. the bishop, three clergy, eight lay workers, eight ladies, and ten South Sea Islanders. A Christian industrial settlement has been established, — a cocoa-palm plantation. Twelve mission stations have been established

with schools containing 1043 children, and services are held every week at forty centres, some entirely by native evangelists. Other places are visited at regular intervals, about 10,000 natives in all being influenced. The stations fairly cover half the 300 miles of coast-line above referred to. The mission has established a day school at Samarai, and has thus supplied the only opportunity of education to the white and half-caste children gathered at this main centre of trade and influence in British New Guinea. The bishop held his first ordination during the past year.

MALAYSIA

Through the kindness of Madame H. J. de la Bassecour Caan, a lady of Holland, the following brief sketch of Dutch Missions in the Dutch East Indies has been prepared. It gives to our American and English churches a glimpse of Dutch missionary activity that makes us eager to learn more.

The Dutch settlements in the East are very extensive. They form a vast archipelago, extending from the ninety-fifth to the one hundred forty-first degree of longitude, and from the fifth degree north of the equator to the eleventh degree south.

The *population* varies much in the different parts, and the languages are almost innumerable. Yet the greater part belongs to the *Malay-Polynesians*. In the western extremity, the island of Sumatra, situated southwest of Malacca,

unmixed Malays are found. In the northeast part, New Guinea, the Papuans.

Concerning the *religion* of the heathen aborigines, a remarkable conformity is found, and that conformity does not only concern the Asiatic Archipelago, but even extends to the population of Europe in their heathen, or rather their ante-heathen, time. Heathenism is the denomination of a religion, but there is an infantile belief of the nations distinct from the religious belief. According to these childish notions, people consider the whole of nature as alive. They see in every object two sides, the inanimate, material side, and the living side, *i.e.* the soul. They do not consider the soul as immortal and supernatural, but as the animating power that entertains the life of the body. This soul enters into the body when a man is born, but it does not only exist in man and animals. It is found in stones, metal, and plants as well; nothing is void of it. The one thing a man has to do is to take care of that soul for fear of dying, and that instinct of life is so strong, that it provokes people to cut off other people's heads in order to capture the soul, the life's elixir, contained in the scalp.

Traces of this "Animism" are found amongst all the nations of India. It is no religion, for it relates to temporal life only, and its professors do not concern themselves much with gods, priests, worship, or external life. One of our missionaries, Mr. A. C. Kruyt, has made a special study of Animism.

Intimately connected with Animism is Spiritism. After death a second soul comes to light and appears as a ghost. Spirits and ghosts try to do harm to the living, or will benefit them. The spirits of the ancestors will sometimes protect their descendants against bad influences, sometimes try to attract their souls to their own dwelling-place and thus cause their death. To propitiate the spirits, presents are given, sacrifices made, and often the help of male or female priests is wanted. Occasionally the spirit takes possession of a priest or other person, sometimes of a child, and speaks through that person. This is what is called "Shamanism."

When the spirit is thought to be incorporated in some object it is called "Fetichism."

In this way the simplest and lowest form of religion is born. Generally those same people have a vague notion of a Creator, but he is not worshipped, or not as much as the lower gods. They also have a strong belief in a life hereafter, which is represented as similar to the life on earth.

In many parts of the archipelago, Hinduism and Islamism have been adopted by the natives. Hinduism has exercised some influence in the south of Celebes, and in Sumatra, but the chief basis of its operation was Java, with the neighboring islands, Madura, Bali, and Lombok. Hindu influences in Java were traced from the first century till the fourteenth century, during which period the island was ruled for the greater part by the Hindu conquerors, who founded a

mighty empire called Modjopahit; but in the beginning of the fifteenth century they were conquered by Islam. Ruins of beautiful Buddhist temples are still found, but Buddhism was not accepted by the population as generally as Brahmanism, and especially Siwaism. The latter is still found in the islands of Bali and Lombok, and in Java is one heathen tribe, the "wong Tengger," which is still Brahmanist. Another smaller tribe, on the western part of the island, the Badoeis, are also heathen. All the other natives in Java and some of those of Lombok and Bali are Mohammedans, but the old Hindu doctrines and ways of thinking still influence them, as well as the ancient superstitions connected with Animism.

In some parts of Sumatra, Borneo, Celebes, and in the smaller islands Islam is inherent; in other islands the natives are still heathen; and on the coast many Mohammedans live as traders, some of whom belong to the native population. The Mohammedan always tries to make proselytes. Amongst all this darkness the Sun of Righteousness has risen. There is scarcely one island now where no Christians are to be found among the natives. The largest islands where no progress has been made by the gospel, up to the present, are the three nearest to Java,—Madura, Bali, and Lombok. One of the missionary societies soon hopes to begin the work in Madura. As to Bali, it has been visited by English missionaries in the beginning of the nineteenth century, and Dutch missionaries have

been living and working there for fifteen years, from 1866 till 1881. One of them was murdered in that year by his servant, and the one man who had been baptized (he belonged to one of the higher castes called Goestis) was concerned in this crime.

At that time there was a movement of the Balinese against Europeans, and the Dutch government would not allow the other missionary to stay at Bali. The work has not been resumed, since the Balinese did not show any inclination to become Christians; while in other parts of the archipelago they intreat that missionaries may be sent, and the societies working there cannot sufficiently supply their wants.

We must now turn to the various mission-fields, and had better begin at the northwestern side of the Dutch settlements.

Immediately south of the Philippines, quite near the island Mindanao, are two groups of islands, called the Talaner and the Sangi Islands. They belong to the parts where the Dutch influence was already exercised in the seventeenth century. South again of these islands is a vast archipelago consisting of islands of very different sizes. The name of Moluccos (Moluccas) was given to them by the Portuguese, who went there in 1512, and were followed first by the Spaniards, and in 1599 by the Dutch. After many years of strife, the latter remianed sole masters in this part of India.

The Portuguese had sent missionaries to their colonies, who converted thousands of the natives

to the Roman Catholic religion. These Christians were quite as willing to become Protestants under their new masters.

The government of the East Indies was intrusted to the Dutch East India Company. Trade was its first concern, but it did not neglect missionary work, and sent out a great number of clergymen, also less educated men, who were charged with the religious teaching of Europeans as well as natives. Schools were built, and natives trained to teach in them.

The clergymen resided in Amboina and Ternate, and from there they made voyages to the distant groups of islands in the south and southeast and to the Sangi Islands in the north. A great many people were baptized; they had been taught the Lord's Prayer, the Creed, and the Ten Commandments. Their further instruction consisted in learning by heart the catechism. The Bible was also translated, but only into the Malay language, which was introduced everywhere and taught in the schools. The number of schools amounted (in 1627) in the government (or districts) of Amboina to thirty-six. During a period of not quite two hundred years, one hundred and twenty-nine clergymen were sent to Amboina alone, and many more to the other parts of India.

The voyages they had to make were not without danger, for they often had to use native canoes, and, especially near Sangi and Talaut, the sea is often very rough. Generally they met with a hearty welcome from the natives. At the

end of the seventeenth century the number of Christians on the Sangi Islands exceeded twenty thousand. The number of churches was twenty-eight, of native schoolmasters thirty-four, and of pupils ten hundred and fifty-seven.

The second part of the next century was a period of decline, ending with the fall of the East India Company. Fewer clergymen, and finally none, were sent out, and the islands were not visited until the first missionaries arrived. They were sent out in 1813 by the Nederlandsch Zendeling Genootschap, started in 1797. One of the missionaries, Kam, went to Amboina and visited all the surrounding islands. In the sixteenth century the Jesuit missionary, Franciscus Xaverius, was called the "Apostle of the Moluccos." In the nineteenth century the same name (or title) was given to Kam.

But the Missionary Society could not supply the needs of so many islands. The Sangi and Talauer Islands, for instance, were mentioned as wanting missionaries, but none were ready to be sent out to them.

In 1850 a Dutch clergyman, O. G. Heldring, paid a visit to Mr. Goszner in Berlin, who had a training institute for missionaries and sent them out on conditions differing from those of other societies. These men were to provide for themselves if possible. If they could not do so entirely they received a small salary. In this way several men were sent to Sangi, and they proved to be splendid workers. They made plantations of cocoanut trees, also of nutmeg

and clove trees, and taught the inhabitants to do the same. The most prominent among them were Steller, Schroeder, and Kelling. They found those islands in a most forlorn state; a third part of the population were Christians in name but heathen in reality. Now the Christians are not only increasing in number, but are also making progress in Christian life. The sons and daughters of these first missionaries are working there now. Those who were sent to the Talauer Islands did not succeed so well; only very solid men can be left to themselves as these men were. The system has been altered now, and the gospel preachers are under the control of a committee.

The government undertook to bear the expenses of the religious instruction of the native Christians in those countries where the gospel was first preached by order of the East India Company, also in countries that are quite Christianized and where no missionary work is wanted any longer. So Mr. Kam and other missionaries went over in the service of the government, and in 1870 government preachers (*hulppredikers*) were sent out. Their number is now twenty-four; one of them is in Java, all the others are in the Moluccos or in the Minahasa, the north-eastern part of the island of Celebes. Moreover, three native preachers have the care of the Christian Ambonese soldiers in Java and Sumatra. In the Sangi and Talauer Islands are no government preachers, but the committee is allowed a large government subsidy.

The number of baptized Christians under the control of the "*hulppredikers*" is 260,663, of the native preachers 197.

In the Sangi and Talauer Islands the number of European preachers should be nine, but at present that number is incomplete. The number of Christians is 48,000, that of the schools 78.

We must now pass on to the large island of Celebes (area 76,260 sq. mi.). We have already seen that a small peninsula in the northeast is quite Christianized. Eighty years ago these people still had the custom of scalping. In the middle of the island, where the people are still heathen, this custom still prevails. Two missionaries are working there, assisted by a delegate of the Bible Society for grammatical work. This mission has only existed for twelve years, but seems to give hope for the future. Unfortunately this cannot be said of the south of Celebes, where a fanatical Mohammedan and very independent people are living. The missionaries there have as yet not made much progress.

West of Celebes is the still larger island of Borneo of which part belongs to England, but the greater part to the Netherlands. In the south, German missionaries of the Barmen Society are working; they meet with many difficulties, but eighteen hundred Christians are to be found there.

A smaller island, east of Celebes, called Halmaheira, is a remarkable missionary field. For

about thirty years two missionaries had worked there, and only a small community was formed, when suddenly (not ten years ago) almost the whole population asked for baptism. Their wish was granted gradually, after they had built schools and new villages on the coast, for they could scarcely be reached in the woods. Six missionaries are working there now, and two more are ready to start. The number of Christian villages is about forty.

New Guinea does not give so much satisfaction, but three missionaries are working there, and have assembled small communities.

The missionary of Boeroe has quite lately died. He had care of almost 2000 Christians.

We can now turn to the island of Java The population numbered, in 1894, more than 25,000,000, and is rapidly increasing. As six Protestant churches and societies are working there, it is not easy to give the exact number of Christians (Protestant). They would amount to more than 14,000. The number of mission schools is 77, an increase of six since last year.

It is most remarkable that in all parts of Java, the first and the greatest number of converts were made by natives (*gurus*), who had heard something of the gospel, and taught their relations and friends a mixture of Hindu, Mohammedan, and Christian doctrines. These men first heard the gospel from an Eurasian called Coolen, whose father was a Russian and his mother a Javanese. They soon made a great number of converts, and in this way Christian

notions have been spreading for sixty years in Java. It was and is very difficult for missionaries to teach such Christians. Their number is now estimated to be 7000, but the above-mentioned number of 14,000 Christians does not include these.

The first missionaries, however, who arrived about sixty years ago, had to form their communities, for the greater part, from such half-Christians, who were afterwards better taught.

The last island we have to visit is Sumatra. The population is a mixed one. In the west live the Atchinese, who are rather fanatic Mohammedans. Also the Malays in the south and southwest are Mohammedans, and the Battas in the centre and northwest were heathen, and lived at enmity with those Mohammedans. Now the greater part have become Christians. The number of Christians is calculated by the missionary Nommensen, the veteran of the Barmen missionaries in Sumatra, to be 100,000, including the island Nias.

Only forty years ago that society began its work, and before Nommensen, some missionary workers, like those who went to Sangi, lived there for some years. The number of missionary schools in Sumatra is 287. Two other societies are also working among the tribes of the Battas.

The number of Protestant native Christians in the missionary fields in the Dutch settlements is given as about 135,500, the total number as 401,746, and of Roman Catholic

natives as about 27,000, of missionaries and "*hulppredikers*" as 200, of native preachers, "*penulungs*," 197, of mission schools as 715.

It is rather difficult to tell how much money is spent every year for the mission work. The Barmen Mission spends yearly, for the work on Sumatra and Borneo, 180,000 f., of which only 9000 f. is given from Holland. But besides that, for the work of the Dutch missionaries about 300,000 f. is given. Much more than this would be needed if the work were done as it should be done.

The colony of Suriname in South America is not an island. Moravian missionaries are working there. On the island of Curaçao the Society for the Propagation of the Gospel and the Wesleyan Methodists are working. The number of their converts is given as 4770.

In the last fifty or forty years the method has been altered. Formerly, in the time of the East India Company, the converts were made members of the Dutch Reformed Church, and instructed according to the catechism of that church. Now the ideal of most missionaries is to create a national Malay-Polynesian Church, but they know that the realization of this ideal must be still far distant.

One of the means of attaining it is to train native preachers and teachers. Seminaries for them exist in Sumatra, Java, Amboina, Timor, the Minahassa, and Sangi; they number eleven in all.

Another ideal is to make the communities

self-supporting. To attain that ideal, people are encouraged to make plantations on behalf of the church.

There is also a medical mission. Three large hospitals, directed by medical men, amongst whom is a woman doctor also, have been built, and a great many smaller ones. Missionaries living in out-of-the-way places help the sick, who generally come in large numbers. Sometimes they are assisted by trained nurses.

QUESTIONS AND TOPICS

Make a map of New Guinea; of New Zealand.

Maori myths and folk-lore would make a most interesting topic.

Compare the settlement of New Zealand with our own great West so far as treatment of aboriginal inhabitants is concerned; with South Africa.

What factors tend to make pioneer colonists unjust to native races?

Compare the Maoris and the North American Indians as to numbers, intelligence, physical stamina, endowment.

How does the policy of the New Zealand government toward the Maoris compare with our own Indian policy?

Write an account of a voyage of exploration around New Guinea.

Write a diary of a native missionary from Raratonga to New Guinea.

Who are the Papuans? Characteristics?

What common elements of greatness had Livingstone, McKay, and Chalmers? Are these qualities Scotch? If so, what makes the Scotch have them?

Arrange a yachting cruise with Paton, Calvert, Marsden, Gulick, Turner, Patteson, and Chalmers on board. Let them tell stories.

Arrange a meeting of missionaries' wives to exchange confidences on mission work from the home point of view.

Arrange a special topic on the untouched fields in the Pacific, *i.e.* those not included in this present study.

What are the fields unreached — extent, population, conditions?

CHAPTER VI

THE PHILIPPINES

Location, Area, and Population. — The group comprising the great number of islands called the Philippines is situated in the Pacific, 5500 miles west of Hawaii and 500 miles off the coast of China. The latitude is that of southern India, Venezuela, and Costa Rica. The longitude is such that when it is noon at Washington, it is ten o'clock the next day at Manila. The islands are even more numerous than had been supposed. The survey taken for the United States census of 1903 shows about three thousand islands in all, more than a thousand of which are named. Out of this greater "thousand islands," however, only eleven are of present importance from their size or development. The largest islands are Luzon, the most northern, with an area about equalling that of Pennsylvania, and Mindanao, the farthest south of the group of large islands, equal in size to Louisiana. Between them are Mindora, Panay, Negros, Cebu, Samar, Leyte, Masabate, and Bohol, while Paragua or Palawan stretches its narrow length to the west, bounding the Sulu or Mindora Sea.

In addition to these eleven large islands there should be noted the chain of smaller islands

stretching between Mindanao and North Borneo, known as the Sulu or Jolo Archipelago.

The combined areas of the Philippines is one hundred and twelve thousand square miles. Perhaps a clearer idea will be given if we say that this is about equal to all of New England and New York, or to Illinois, Indiana, and two-thirds of Ohio. To use European units of comparison, the Philippines are nearly equal in area to Great Britain and Ireland, and exceed the area of Italy. Japan has twenty-eight thousand square miles more in her territory. The population of the islands, according to the United States census, is 7,635,426. It is probable that the islands are capable of sustaining a population of twenty millions or more.

Physical Features. — The physical characteristics of the islands have many things in common with the other islands of the Pacific. They are mountainous, densely wooded, volcanic in origin, with a wealth of verdure, fruitage, and color belonging essentially to the tropics. The interior of most of the larger islands is mountainous, some of the peaks rising to a height of more than ten thousand feet. Among the Philippine mountains fifty are recognized as volcanos, twenty of them active. The most beautiful of these volcanic mountains is Mayon in southern Luzon. Seen from whatever quarter, it presents a symmetrically perfect cone with clouds of smoke and vapor curling about its summit. Slight earthquake shocks are frequent throughout the islands, and many destructive eruptions have

taken place in the past. Rivers are numerous, and some of them are of good size. Luzon has four large rivers; twenty-six rivers rise in the mountains of Samar, while the largest river in the archipelago is the Rio Grande of Mindanao. A network of little streams makes the islands well watered.

Resources. — The resources of this island empire are very great, and yet for the most part undeveloped. The soil is exceedingly rich, producing heavy crops of rice, tobacco, hemp, and sugar cane. Many regions at present unproductive are so placed that they can be irrigated at a comparatively low cost, thus becoming very valuable. The mineral resources are great and almost wholly undeveloped. Coal, oil, gold, silver, copper, lead, sulphur, marble, and iron are found in many localities. In the last century iron mines were worked with great success in Morong, but were finally closed by the government on the ground that the Chinese workmen were not Christians. The poor owner was obliged to send all his workmen to China at his own expense, and the iron industry, for some reason, seemed to languish. If only a little of what eager explorers report of the undeveloped resources of the islands is true, there is a wonderful future in store for them.

Climate. — The climate of the Philippines is of many varieties, all more or less trying to the unacclimated American. At the sea level the temperature rarely falls below 60° or rises above 90° (Fahrenheit). These figures, however,

do not tell the story, for it is the oppressive humidity that makes the heat so prostrating to Western people. From April to July the moist, steamy heat is almost unendurable. From November to April many find the climate delightful. With the development of the islands there will doubtless be built summer resorts among the mountains, which will serve as sanitaria to the European population. With the opportunity for occasional recuperation in these higher and more bracing levels, there seems to be no reason why Europeans in the Philippines may not live in comparatively good health for long periods of time.

Population; Origin. — In the flood of books that have been poured forth regarding the Philippines in the years since the Spanish-American War, there is much that is confusing in regard to the people of the Philippines. According to some authorities, there is no Filipino race, but a conglomerate of brown, black, red, yellow, and white races. German and Austrian ethnologists fashioned great reputations, and are still solemnly quoted as authorities on the Filipino races, who never visited the islands, but built up their intricate theories solely from the arm-chair viewpoint. The careful studies on the spot made by ethnologists in the employ of the United States government for the census of 1903 are the first really scientific and practical reports that we have. From their investigations, though much yet remains to be determined, certain broad facts are becoming plain. (1) The ar-

tificial barriers and distinctions that resulted in a classification representing hundreds of languages and many separate race-stocks have been broken down. (2) The essential solidarity of the the Filipino tribes has been established. (3) The Negrito has been shown to be probably the aboriginal inhabitant. It means a great deal to the national aspirations of the civilized Filipinos that the ethnological survey has shown the substantial solidarity in Malay origin of all of the Christian and most of the Pagan and non-Christian tribes. While there has undoubtedly been race admixture (as where has there not been), yet the infusion from the yellow, black, red, or white races has been absorbed into the parent stock leaving it still homogeneous. These Filipinos belong both racially and geographically to the great Malay Archipelago, and are bound to the Malayan Empire, insular and peninsular, by ties of soil, climate, race, language, and commerce. Whatever is done for the Philippines will inevitably affect the destinies of millions who, like the Filipinos, are Malayan in blood and speech.

Divisions of Population.—For our present purpose we may make three divisions of the native population: the **Negrito** or **Æta**, the Christian Filipino, and the non-Christian Filipino. The **Negritos** or **Ætas** are probably the aboriginal inhabitants of the island driven back to the mountains of the interior by the invading Malays. They are diminutive black folk, with frizzly hair, flat noses, and round heads. These timid savages build no houses, but scurry away like

rabbits from their sleeping places at the foot of the forest trees if approached by a strange human being. These little black people are found in the thick forests of Luzon and in many of the other islands. They resist civilization and are said to be a slowly fading race. Their numbers have been variously estimated from ten to thirty thousand.

The non-Christian Malay stock may again be divided into two parts: the **Igorrotes** and the **Moros.** The term "**Igorrotes**" is now used to designate some dozen tribes of wild folk belonging to the great Malay portion of the population. These wild savage tribes belong for the most part to the mountains; the Igorrotes or typical tribes being of the mountains of Luzon. It is possible that these fine savage peoples may represent an earlier migration of more primitive Malay stock than do the Christian Filipinos. Some think, too, that there are traces of Chinese intermarriage from the refugees driven to the mountains during the early Spanish occupation. Be that as it may, these fierce head-hunting Igorrotes are fine raw material out of which to build a people. They are strong, active, energetic, and fearless. Three Spanish governor-generals tried in vain to subdue them. The Igorrote does not trouble the other races except when they mix with his tribal race feuds. These are so bitter that there is no union between Igorrote villages, and it is at the peril of losing his head that one of the inhabitants ventures five miles away from home. The Igorrotes are trustworthy

to a remarkable degree. An American officer of police said that he could hand over five thousand dollars in silver to a half-dozen Igorrote carriers for a three days' march in the mountains, in perfect confidence of the safe delivery of their charge. Dr. Barrows says, "The Igorrote is the only scientific agriculturist that we have found in the Philippines." The little patches of poor soil that he has painfully terraced on the mountain side, he laboriously irrigates by ditches of his own devising. Two or three crops a year he wrings from the pitiful little mountain fields, and carries them steeply up and down the mountain to the native huts.

The **Moros** are Mohammedan Malays that were rapidly pushing their conquest of the archipelago when the Spaniards conquered the islands. Their advance was checked by the Spaniards, and the Moros driven off the northern islands and confined for the most part to the Sulu archipelago and the island of Mindanao. It is supposed that these Moslem Malays began to immigrate to the Philippines from Borneo in the fourteenth century. The Moros to-day are divided into six or eight tribes holding with the utmost fanaticism to a degraded form of Moslem faith. They write and print their books in Arabic, but speak a strange jargon of Malay and Arabic. They are men of blood, sea rovers, and pirates. Like Kipling's "Fuzzy Wuzzy"—

> "'E's all 'ot sand and ginger when alive,
> And 'e's generally shammin' when 'e's dead."

When a Moro wishes to go straight to heaven, and be canonized among his friends besides, he goes before the priest, takes a solemn vow to die killing unbelievers, shaves his eyebrows, bathes in sacred water, and with his murderous *barong* secreted about his person sets forth. Then woe to the Christian, man, woman, or child who crosses his fanatical path. He strikes down all he can reach until he himself is struck down. It is glory to die killing all that he can. One of these fanatics killed twenty-three men, women, and children in Mindanao during 1903 before he could be stopped by mortal wounds or death. His relatives regard his memory with veneration.

Upon these fierce bigots the light of day is bound to shine. Their isolation was the only possible condition for their fanaticism, and their isolation is doomed. When they met the American troops in 1902–1903, they received the severest shock that their haughty spirits had ever known. Their big heroes and famous warriors were swept down in ignominious defeat. General Wood has broken their military strength, and they are likely to settle down into tolerably decent citizens, when once the reign of violence so long dominant is destroyed, and the old leaders permanently retired. With the passing of slavery, the beginning of education, and of free intercourse under just laws, these fierce fanatics may be made into valuable people.

Conditions among the Moros. — It was thought, at the beginning of the American administration

in the Philippines, that the Moro problem would be the most difficult of solution. On the contrary, some of the most encouraging results of the American policy are to be found in the Moro country. Captain Finley and Major Bullard are representative of the quiet, resourceful, and patient type of man who is making new conditions among the Moros. Two examples may be given of the educational work done by the government, — the Moro exchange established by Captain Finley, and the road building of Major Bullard. When Captain Finley was first made governor of a district, he found it split into many warring and distrustful fragments by the jealousies and blood feuds of the various dattos or chiefs. At his peril was a man found outside his own village after dark. No means save predatory plunder were known or practised to get a living. He first subdued open rebellion, then gained the confidence and friendship of the chiefs, often by taking personal risks that were appalling. He called a council of the fierce dattos to wipe out the blood feuds that had existed between many of them for generations. These old wrongs were talked over in his presence, and a balance agreed upon on the most approved clearing-house method. When the way was thus cleared so that these warlike persons might meet without feeling in honor bound to cut each other's throats, he suggested his great idea, — a produce exchange or market. The plan was explained to them: a fund amounting to $350 was subscribed by the chiefs, and an open building lined with booths erected. To

this each was to bring his produce, his fish, brass-work, food or cloth, and here sell it. This method, to us so familiar, was to these wild men accustomed to rely on plunder for daily bread, a revelation. A board of control was organized, with the president and treasurer Americans, the rest Moros. The exchange has been in operation more than a year. Every stall has its busy traders. The native shrewdness has been turned from plunder to legitimate trade. Primitive industries have been stimulated, wealth has increased, plunder is rapidly becoming obsolete. They have learned that money has the power to supply needs, and that money may be had in exchange for work. A native superintendent operates the exchange. No barter or credit is allowed. The business the first year amounted to one hundred and twenty-eight thousand dollars ($128,000). Branch exchanges to the number of fourteen have been established, and piracy has lost its charm.

The road building of Major Bullard had been no less effective as a civilizing agency. A road was to be opened by United States troops through one of the most lawless provinces of Mindanao. At first the Moros looked on sullenly as the soldiers toiled at making a mountain road through tropical forests. Governor Bullard spent much time, he said, "patiently squatting or sitting about the camp, sometimes talking, often in silence all day to the very night, so long as they would stay, to allow them to look and learn, to observe us for themselves, and satisfy

their curiosity: then as they went away, I invited them to come to-morrow." These friendly conferences ended with an offer to hire and pay Moros for working on the road. A friendly old datto, with a handful of ugly-looking followers, was the first to try the experiment. The pleasure of these men when they received the first day's pay in their own hands was like that of children. More came the next day, stuck all over with daggers. The number grew, lured by sure pay and regular food. "Men who for years had been attacking each other on sight and dared not now, as they loved their lives, meet on market or trail, wiped the score from memory to come and earn money together on the American road." "Men to whom it had been discredit to be found without arms gradually came to lay them aside for a short time, at least while they labored." As soon as it was possible the governor learned to do without an interpreter, and to speak to the people in their own tongue. Little by little he prepared the way for settled government. When the road was built, the Moros were induced to become carriers of supplies from the sea-coast. The whole story is told most delightfully in the *Atlantic* of March, 1906.

It will probably be long before direct missionary work can be undertaken among the Moros. Like John the Baptist, the American government is making in the desert a highway for God. Intercourse with the outside world will soften their fanatical hatred; education will dispel the ignorance that leaves them in arrogant

content in their own savagery: and settled laws and industries will undermine their fierce life of plunder and rapine. The government is already expending one-fourth of all the revenues for education, and is to increase the appropriation. Meanwhile there is plenty of opportunity for individuals and churches to assist by the establishing of industrial and normal schools and hospitals. The medical missionary will probably be the pioneer agency for making known the gospel to these poor people. The need of his services is very great, and the reverence of the people for the healer of bodily ills is deep-seated.

The Christian Filipinos. — The third division of the population, the **Christian Filipinos**, constitutes nine-tenths of the native population, exclusive of the Moros. Among them are eight clearly marked subdivisions, each differing in language and customs as do Portuguese, Spaniards, and Italians, for example. In Luzon we find six of these tribal divisions. In the north on each side of the Cordillera (mountain range) are two tribes: the Ibanaz to the east and the Ilokans to the west. In central Luzon there are four, the Sambal, Pangasimans, Pampangons, and Tagalogs. In southern Luzon there are the Bikol. The central islands are represented by the Visayans or Bisayans. Of these eight divisions the Tagalogs and Visayans are numerically most important, the Visayans numbering one-half of the Christian population and the Tagalogs one-fifth. These last are the most enterprising, restless, and progressive race in the

islands. They made the backbone of the insurrection, and have furnished most of the literary and governmental ability in the past. They are traders and travellers, send their children to Europe for education, and represent the culture of the islands. The Ilókans come next to the Tagalogs in vigor and migratory tendencies. The American officers who have been thrown into contact with these people speak high praise of their trustworthiness, industry, and general enterprise. The Visayans of the central islands are essentially a peasant people, quiet, peace-loving, contented, and as yet largely undeveloped.

Foreign Population. — The foreign population of the islands is large, representing many races and nationalities: the Portuguese, the Spanish, the Chinese, Japanese, Koreans, Siamese, and Polynesians. The two races that have been present in largest numbers, and have most deeply influenced the course of Philippine history are the Spaniards and the Chinese. Both of these have intermarried with the Filipinos, giving rise to an influential half-blood or mestizo population. The Spanish Mestizos, indeed, became the aristocrats of the islands. The Chinese infusion is also considerable, and the mixture of the Chinese and Malay races is said to produce a sturdy and promising factor in the racial admixture that is in process in the Philippines.

Social Classes. — The Spaniards found the islanders living under the primitive and distinctly Malayan organization of the *barrio* or small village. Each *barrio* was controlled by a

datto or headman, and possibly all the *barrios* in a given district acknowledged the leadership of a great *datto* or petty king. The people of a *barrio* were usually bound by family as well as by tribal ties. The leaders formed a hereditary caste; below them were the working peasantry, and below these the slaves taken in the almost incessant guerilla warfare. The Spaniards added to the primitive *barrio* organization the town (*pueblo*) and the great plantation (*hacienda*). Several villages (*barrios*) were united for administrative purposes to a town (*pueblo*) and the headman of the village made accountable to the "presidente" of the *pueblo*. In the *pueblo* was built the great stone church, about which clustered the convent and the public buildings. It was often necessary to use compulsion to force the natives to live in the *pueblo* as they preferred the freer *barrio* life. In some localities the old *barrios* gave way to a great sugar plantation, where the planter replaced the headman and in time made the peasants his peons or serfs.

These three institutions have put their impress on three distinct types of Filipino peasants that may be recognized. The town-dwelling peasant is most worthless. Cock-fighting, the many holidays, the social immoralities of the cities, have made him what he is, superstitious, lazy, and vicious. The plantation peasant is a grade better. He is no more ignorant and superstitious than his town brother, and has an industry and morality very much superior to that found in the cities. He is still absolutely

dependent upon the owner of the plantation, whose power over all the peasants on his *hacienda* was absolute until American occupation began to change at least the theory. The great mass of the plantation peasants were stolidly untouched by the tide of revolutionary change of 1896–1898.

The *barrio* peasant is the real hope of the country. In some of the islands half the peasantry are included in these *barrios* of the interior. These men are independent from their very poverty and obscurity. One of the difficulties in the Philippines is the concentration of all power in the hands of a numerically small and practically hereditary class. In many a *pueblo* with ten thousand people, the two or three stone houses of the *principales* will contain the few families who dominate completely the community life. The "*cacique*," or local great man, is, says Le Roy, "a combination of political boss, schoolmaster in Goldsmith's 'Deserted Village,' the old Virginia landlord, and the leader of the local four hundred." This sort of a social organization makes it possible for demagogues to capture thousands by gaining over a few leaders. It is difficult to realize at first the extent of this dependency and subserviency of the Filipinos to the ruling class. The statement in the United States census to the effect that a larger per centage own their farms in the Philippines than in the United States is entirely misleading, unless read in the light of this social organization. The peasant "owners" of the little patch of soil are in reality owned by the great man who controls

their lives to the least detail. The showing by the census that nearly half of the parcels of occupied land are less than two and one-half acres in extent, and one-fifth of these "farms" are less than one-fortieth of an acre, sheds further light on the question.

Social Life. — As soon as we begin to study the daily life of the Filipino people and compare it with that of any Malay community unreached by civilization, the greatness of the debt of the Filipinos to Spain is apparent. To the ruling classes, about one-tenth of the population, was given a knowledge of Spanish, education, and the refinements of European civilization. To all the people was given a Christian tradition, that, though sadly inadequate and superstitious, profoundly modified their life.

The Filipino family life is perhaps the best single fact to adduce as evidence. The position of women among the Filipinos more nearly approaches that in European countries than is the case with any other Asiatic race. There are many beautiful traits in the Filipino family life, — the respect shown to parents, the gracious courtesy, the generosity extended to the poorest family connections, the ungrudging hospitality. There are no poorhouses in the islands. Every poor person is some one's relative, and Filipino ethics recognize it as the duty of prosperous relatives to help those of their own kin who may have failed in the battle of life.

Spain did accomplish in the three hundred years of her domination what no other nation

has ever done in the Orient. She substituted for the race religion and viewpoint the Christian religion and viewpoint. The depth of the change in the very structure of Malay thought and life is evidenced by the revolution that marked the last century. What other Malay people ever so longed for liberty in faith and government as to pour out its blood like water to gain it?

The features most criticised in Filipino life are the love of gambling and the prevalence of cock-fighting. The pastime of cock-fighting is indeed a national passion. The favorite *gallo* (cock) is only less dear than wife or child to the average Filipino. The Filipino town is usually built close to some stream, if not near to the sea, and the daily bath is the custom of young and old, both sexes and all ages bathing together. Though the art of personal cleanliness is so generally practised, the sister art of domestic and sanitary cleanliness is given scant attention. A Filipino woman will wash her dishes in the water in which the family are bathing in tranquil unconcern. A serene unconsciousness of smells and litter marks Filipino housekeeping, and city sanitation is anathema maranatha to most housewives.

Aristocratic lines run deep in Filipino society. The very small per cent of the population who can speak Spanish send their children abroad for education, copy European models of dress and manners, and hold themselves very much aloof from the ordinary life.

Historical Summary. — The Philippines were

discovered by Magellan in 1521. The first serious attempt to colonize and Christianize the islands was made in 1564 by an expedition sailing from Mexico under command of Legaspi, a man of ability and character. When he died, in 1572, the work he came to do was really assured of accomplishment. The Friars who accompanied the expedition were the first teachers and civilizers of the islands. The Dutch strove with the Spaniards for the possession of the islands, capturing the golden galleons laden with treasure from Mexico to pay Spanish merchants and officers in the Philippines. In 1767 a British fleet captured Manila and pillaged the city horribly. On the declaration of peace, the city was given back to Spain.

The influence of the American and French Revolutions was felt in these distant islands when representatives of the Philippines were allowed a seat in the Spanish Cortez, from 1822 to 1837. From this time liberal views spread and insurrectionary activity increased in violence and frequency until the downfall of the Spanish power in 1898. After due credit has been given to Spain for what she accomplished in the Philippines, — the giving of a scientific alphabet, the reduction to writing of the principal dialects, the beginnings of civilization, and the implantation of Christianity, — the marvel remains that she did not do far more. Undeveloped resources, unknown territory, superficial development, mark the history of her stewardship in the Philippines.

The Friars. — The agency selected by Spain

for civilizing and Christianizing the islands was that of the Friars, — orders of monks vowed to celibacy, poverty, and obedience. To the Philippines they brought the religion of Christ as they understood it, and spite of superstition and errors did teach the fundamental truth of a pure, holy God, worthy of human love and obedience. They opened schools for boys, and girls also, as early as 1759. Until 1863 all education was in the hands of the Friars. To recognize most cordially the value of the Friars' pioneer work is not at all incompatible with regarding them as an anachronism in 1898. While the rest of the world was progressing, the Spanish friars of the Philippines seem to have remained stationary in faith and practice. The distrust of science, fine-spun metaphysics, absolute ideas of government, intolerance of all dissent, and selfish colonial policy, which they shared with most of the world a century or two ago, they clung to long after such mental furniture had been consigned to the rubbish heap by the rest of mankind. The people to whom they ministered outgrew them, and became impatient of the yoke, now an actual hindrance to the nation. In all fair-mindedness, and with no spirit of hostility, the causes for the universal hatred with which the Friars came to be regarded by the people may be summarized as follows: —

(1) *Their land policy*, by which they secured for their orders large tracts of the best lands, all of which yielded good income, — none of it paid taxes.

(2) *Their greed.* The fees for funeral and burial rites were exorbitant, and Christian burial was refused until these demands were met. Marriage fees were so high that multitudes lived together as man and wife without any marriage ceremony.

(3) *Their despotism in all matters civil and religious.* In Senate Document No. 190, giving the testimony taken before the Civil Commission, there is abundance of proof of the galling nature of this inquisitorial oppression. The revolutions against Spain's sovereignty began as movements against the Friars.

(4) *The personal immorality of the friars* who served as parish priests. In Senate Document No. 190 is testimony given by prominent Filipino business men, lawyers, and journalists and they all tell the same story. There is no better-informed or more unprejudiced man in the Philippines than Bishop Brent, who says:—

"No one but a blind partisan seriously denies any longer the grave moral laxity that has grown up and still lives under the shadow of the church and *convento* (parsonage) in the Philippines. Inch by inch I have been forced back by the pressure of facts from the position I originally held that there was a minimum rather than a maximum of immorality. The cumulative testimony that has come to me has been chiefly incidental and unsought, containing in it the witness of Roman Catholics in good standing. When the new hierarchy with American honesty sets to work seriously to discern the whole state of the case, I can imagine from my small experience that they will have an unsavory and anxious task.

"It is considered to be no special discredit to either

party concerned — certainly not to the man — if a temporary contract is entered upon between a man and a woman, to be terminated when expedient. A man may, according to this *mal costumbre*, have even more than one *querida* without transgressing propriety, though a woman must abide faithful, as long as the contract is in effect, to the one. It is unfair to jump at the conclusion that such a lamentable practice has grown up because the country has been under Roman Catholic rule. The question, however, may be justly asked whether Latin-Christianity has honestly grappled with it. The answer is found in a fact. Many — I use the conservative word — many Filipino priests have a personal lot and share in the *costumbre* under discussion, either in its less or its more revolting form. Their grown-up children bear witness to the long continuance of the custom. I know one old priest who lives openly with his wife — for that is what she really is — and family in the town where he has served, if my memory is accurate, for more than a quarter of a century. I have no reason to suppose that his ministrations are not acceptable to his flock — and yet the common folk believe that a lawfully wedded priest would, *ipso facto*, be incapacitated for the priestly office! How much of this enormity was indulged in by the Friars themselves I do not know. But, as one of them whose character was *sans reproche* said to an army chaplain, 'Believe that there were *some* good Friars.'

"No doubt the church has, in the past, spasmodically struggled with this besetting sin of the Filipino. But in spite of everything, by degrees its filthy stream trickled into the sanctuary, and apathetic quiescence in a seemingly hopeless situation ensued. A council for the reorganization of the church so far as possible along American lines has been summoned by the archbishop, and an effort is being made to secure the aid of the American priests, thus far without much success. I believe that the American archbishop and

bishops in the Philippines, nearly all of whom I have met, are the type of men who would be as shocked as you or I at what they see. It is, beyond peradventure, their desire to mend matters. I am sure they will try, but their hands are tied by the ordinance of a council of 1059 A.D., which in the long run and broadly speaking has been a failure. What the Philippine hierarchy should be free to do, according to the principles of justice and honor, is to relax the rule of a celibate clergy locally, to pronounce the church's blessing on every priest who has been and is faithful to one woman, and to excommunicate *con amore* those who have various *queridas*. The question is not one of doctrine, but of common morals, which strikes at the root of society, and in which every citizen is concerned.

"Again, it is all too common to find the parish priest an accomplished gamester. The stagnation of tropical life, the absence of other amusements than the *baile* and a mild game of ball played by the men, make the prevailing excitement a powerful temptation to the least viciously inclined."

— BISHOP C. H. BRENT, in *Missionary Review of the World*, January, 1906.

(5) *Their stifling of all freedom of thought.* — Until six years ago it was banishment or death to hold any opinions unauthorized by the Friars. The yoke of mental bondage was galling to intelligent Filipinos who had received the benefits of European education. The case of Dr. José Rizal exemplifies some of the worst results of such tyranny. He was a brilliant pupil in the Jesuit school in Manila. He completed his education in Europe, taking degrees in medicine and philosophy at Madrid, graduate work in Paris and Germany. He became convinced of the necessity of expulsion of the Friars if there

was to be progress in the Philippines. He wrote several novels exposing conditions in his home country. During a second absence of his in Europe his family were subjected to severe persecution on account of his views. On his return home he was arrested, forged papers were placed in his baggage to implicate him, and he was banished for four years to the Island of Mindanao. Here, while practically a prisoner, his fame as an oculist brought him many patients from the entire archipelago. When the war broke out in Cuba he offered his services, and was permitted to leave the islands, but again thrown into prison, brought back to Manila on trumped-up charges, convicted of sedition and rebellion, and executed for daring to think. So late as 1896 this crime against free thought was committed by which the brightest intellect of the Filipino race was quenched. To-day the portrait of José Rizal is on the walls of thousands of homes, and his name is venerated as that of a martyr in the cause of freedom. His dying words were: "What is death to me? I have sown the seed, others are left to reap."

QUOTATION FROM RIZAL'S "NOLI ME TANGERE"

"Now we in the Philippines are travelling along at least three centuries behind the car of progress, and are barely commencing to emerge from the Middle Ages. Hence the Jesuits, reactionary in Europe, when seen from our point of view, represent progress. The Philippines owe to them their dawning system

of instruction, and to them the natural sciences, the soul of the nineteenth century. . . . The strife is on between the past which cleaves and clings with curses to the waning feudal castle, and the future whose song of triumph may be faintly heard in the distant, but splendid, glories of a dawn that is coming, bringing the message of good news from other countries."

Insurrection of 1896. — For years the Filipinos had been longing to throw off the hated yoke of mediæval despotism. In 1823, 1827, 1844, and 1872 there were insurrections that were put down with savage cruelty. Men were flogged, tortured, and deported by hundreds. In 1896 a widespread revolt occurred, for the avowed purpose of securing expulsion of the Friars and restitution of their lands to the people, parliamentary representation, freedom of the press, religious toleration, and abolition of despotic powers of government. A treaty had been negotiated with the leaders of the insurrection by which reforms were promised, and a very large money payment made to the insurgent leader, Aguinaldo, for ending the rebellion.

The American Occupation. — War between the United States and Spain was declared in April, 1898. On May 1 the entire Spanish fleet in Manila Bay was sunk by an American fleet in command of Commodore Dewey, without the loss of a single man or serious injury to one of the American ships. By the treaty of peace the Philippines were ceded by Spain to the United States. Armed resistance in the Philippines fol-

lowed, and was not put down until American troops had overrun the whole archipelago. Public sentiment in the United States was divided as to the wisdom and justice of the holding of the islands so strangely thrown into the possession of the nation. An influential minority believed that the islands ought to be given over to the control of their own inhabitants as an independent nation. The majority believed that no true national life had yet been developed in the Philippines, that the people would be the prey of evil demagogues and given over to a reign of violence were responsible government removed. In the official utterances of President McKinley and President Roosevelt, assurance was given that the United States entered the Philippines as trustee for civilization to develop the islands in the interests of the inhabitants.

"The position of President McKinley in regard to the Philippines may be gathered from a statement which he made to a party of clergymen, a committee from a religious gathering in Washington, who called upon him November 21, 1899. After their interview, as they rose to go, the President detained them for a moment to say, as reported in the *Christian Advocate:* —

"'Before you go I should like to say just a word about the Philippine business. When I realized that the Philippines had dropped into our lap, I confess that I did not know what to do with them. I sought counsel from all sides — Democrats as well as Republicans — but got little help. I thought first we would take only Manila, then Luzon, then other islands, perhaps, also. I walked the floor of the White House night after night until midnight, and I am not ashamed to tell you, gentlemen, that I went down on

my knees and prayed Almighty God for light and guidance more than one night.

"'And one night, late, it came to me this way — I don't know how it was, but it came: (1) that we could not give them back to Spain — that would be cowardly and dishonorable; (2) that we could not turn them over to France or Germany — that would be bad business and discreditable; (3) that we could not leave them to themselves, — they were unfit for self-government and they would soon have anarchy and misrule over there, worse than Spain's was; and (4) that there was nothing left for us to do but take them all, and to educate the Filipinos, and uplift and civilize and Christianize them, and, by God's grace, to do the very best we could by them, as our fellow-men for whom Christ also died. And then I went to bed, and went to sleep, and slept soundly, and the next morning I sent for the chief engineer of the War Department (our map maker) and told him to put the Philippines on the map of the United States' (pointing to a large map on the wall of his office); 'and there they are, and there they will stay while I am President!'"

In 1898 a commission was appointed by the President to investigate and report on the conditions of affairs in the islands. A year later a second commission was appointed to establish civil government. The members of the commission were William H. Taft, president, Dean C. Worcester, Luke E. Wright, Henry C. Ide, Bernard Moses. These men gave themselves to their difficult task with signal ability and absolute consecration, toiling terribly in the attempt to bring order out of confusion, and to establish just and stable government in the islands.

Education. — A prominent Filipino has said,

"The Filipinos have three great needs, and none of them is independence. The first is schools, the second is *more schools*, and the third is MORE SCHOOLS." This need was perceived by the American authorities, and one of the first acts following the pacification of the islands was the establishment of a national system of public schools. The Spanish government had not been blind to the need of the people for better education. In 1860 a public school law for the Philippines had been enacted. Owing to the fanatical opposition of the Friar authorities on the islands, the law had been largely inoperative. The little schools under Friar inspection remained mediæval in tone, the curriculum made up of Church Doctrine and Catechism. The Spanish liberals, far away, were unable to effect anything against the reactionary authorities of the island world.

The Spanish minister for the colonies, in a report made December 5, 1870, in speaking of the Friar opposition to the secularizing of education, says, "While every acknowledgment should be made for their services in the earlier times, their narrow, exclusively religious system of education and their imperviousness to modern or external ideas and influence rendered secularization of instruction necessary."

That secularization of education began in earnest when the first shipload of American public school teachers was landed in Manila, in August, 1901, — five hundred men and women. With gay courage they undertook a task whose

difficulty they did not dream. They had literally to create a system without tools or guidance. They were ignorant of the language, not yet inured to the climate, unacquainted with the customs and temperament of the people. In weakness and loneliness, without proper schoolhouses or text-books or appliances of any sort, they set about their task. When one considers the numerous difficulties, the hostility of the church authorities, the prejudice and ignorance of the people, the inexperience of the teachers, the wonder arises almost to the height of miracle that they succeeded at all. For they did succeed. Other hundreds followed the first; schools were opened in lonely pueblos, and the shy brown children set to learning English. "If they are not church schools, no one will come," prophesied the opposition, but come they did in ever increasing throngs. The census of 1903 shows that the enrolment was one hundred thousand pupils. In March, 1904, this had risen to two hundred and twenty-seven thousand; in September, 1905, to three hundred and twenty thousand children in the primary schools, eight thousand in the intermediate, twelve thousand in the night schools. In April, 1906, the surprising total of five hundred thousand pupils was reached. There are now employed in teaching the children, three thousand seven hundred Filipino teachers and nine hundred American teachers. The work of the Americans is becoming more fully that of supervision. By institutes, teachers' classes, vacation

schools, normal classes, frequent visitation, and by thorough preparation in normal schools they are helping to make the Filipino teacher adequate to his tasks. Said one of those Filipino teachers who visited the St. Louis Exposition (speaking good English), "My people have learned more English in the three years of American schools than Spanish during the three hundred years of Spanish occupation." The amount to be done was staggering. The best-equipped native teachers were hardly beyond our fifth grade pupils in mental attainments, and were absolutely ignorant of modern ideas of education. The government schools acted as a powerful stimulant to the church schools that sprung up in the cities. The course of study in the church schools seems painfully mediæval. One text-book of two hundred pages contains the combined course of study in English and Spanish grammar, history, geography, arithmetic, and geometry. The presence of free education will gradually force those schools to a better and more liberal course of study. Meanwhile the Filipino child is getting more attention paid to his education than was ever expended before. Following the establishment of common schools a system of intermediate schools was planned, and when the pupils and teachers were prepared, a suitable number of secondary schools. An act already passed provides for sending each year a number of fit students for four years' training in American colleges. Thus it is hoped to equip future leaders of the people. The following

quotation is taken from a recent report of the Superintendent of Education, Dr. Barrows:—

"School enrolment and attendance have multiplied beyond every expectation, and the spirit of the people and of the Filipino press is most heartily and loyally in accord with us. . . . (This is the most striking feature of the situation which no keen observer of what is going on in the islands will have failed to note; the most radical Filipinos and the most radical Filipino newspapers, however covert their criticisms of American rule in other ways, are enthusiastically supporting the work of the Bureau of Education.) Without this assistance of these leaders of the Filipino people themselves, all efforts of the Bureau of Education would be not only impotent, but it would not be proper to make them. The encouraging feature of our work is that we are working and planning for a people of no mean spirit and no small ambition. The Filipino is quite as eager and ambitious as his successful neighbor, the Japanese, and appears disposed to make no less sacrifices in behalf of his progress. It is in the work of the Bureau of Education that his progress fundamentally and always rests. Material advantages can be neither taken advantage of nor enjoyed by a people illiterate and ignorant. Developments of markets and of trade only accompany higher standards of life, and higher standards of life proceed nowhere so quickly as from an advance in education. The successful issue of the public government inaugurated in this country rests more than anything else on the work done in the schools. If the work done by the Bureau of Education succeeds, the American government implanted in these islands will succeed.

"The experiment in which we are engaging is not only as noble as that in which any party of men can participate, but it is also significant for the future of civilization in Asia. It is worthy of receiving the very last meed of devotion and the sacrifice even of life

itself. Our work is to plant here the result of American democracy and to justify its ideals. We are here to promote a better understanding between the races and to bring about a thorough spiritual accord between the men of the East and the West, in which our own nation shall be the leader. Whether or not the political authority of the United States shall forever continue in these islands or shall extend beyond them may be a question of difference of opinion; but if the ideals for which American democracy stands are to prevail in the world, the educational mission of our nation must succeed."

FILIPINO LIMITATIONS

"Like all Malays, like all the tropical peoples, the Filipinos are in a condition racially of child development. As to matters which children can comprehend, they are precocious, but face to face with adult problems of Western civilization, they lack self-reliance and initiative and that energy of character without which popular liberty, as we understand it, is impossible. A most significant and discouraging fact is that few, if any, Filipinos of prominence are pure Filipino, but are mixed with Mongol or European. I was not able to meet or to hear of a single Filipino of exceptional force or distinction who was not more or less obviously a mixed blood. In most cases capacity and success are traceable to the genius of the Chinese, which seems to be a natural admixture of the Malay, resulting in a superior type. The Chinese blood in Mabini and in the native judges of the Supreme Court is conspicuous.

"The people of the country impress one pleasantly. They have many attractive traits and but few vices. They are by nature peaceable, justice-loving, and for the most part law-abiding. Their domestic lives are clean, but politically they are babes. They have neither the capacity for, the conception of, nor the desire for self-government as we understand it. The *presidentes* or headmen of the villages often make admirable executives, but the *presidentes* would gasp at the suggestion that the peasants were entitled to equal rights guaranteed by our Constitution.

"They need education along all lines; they need development. The cost of educating them and developing them may be heavy to the United States, but we have put ourselves in such a position that we cannot morally withdraw from meeting it. The argument that we are undermining our own democracy by ruling paternally an alien people is nullified by the obvious

moral requirements of the situation. It is not a question of what we should have done, or of what we should like to do, but of what we must do. To give them independence for the purpose of cleaning the blood from our hands and whitening our good name would have the same merit as to abandon an illegitimate child in order to put away the evidence of sin."

— DAVID GRAY.

THE AGLIPAY MOVEMENT

During the stormy days of the rebellion of 1896 and 1898, a Filipino priest named Aglipay fell into disfavor with the Friar authorities. He was an Ilokano by birth, carefully educated for the priesthood, and trusted by his superiors as a young man of marked ability. As a result of the difficulties he was excommunicated by an unjust and glaringly irregular procedure. The Pope was far away. Aglipay had no power to get his cause laid before him. He joined the insurrection and became one of Aguinaldo's trusted associates. In 1899 he took the oath of allegiance to the United States. At that time one of the questions most deeply agitating the people was the disposition of the Friars and the Friar land question. For four years after the battle of Manila the Roman Catholic Church had no clearly defined policy. The people suspected that the United States government might even assist the church authorities to force back the Friars upon the parishes from which they had been expelled. If there could have been prompt and generous action on the part of Rome, it is probable that there would have been no independent church movement. Following the

conference held by Governor Taft with the Vatican in 1902, there was no certainty that the generous terms offered by the government would be accepted by the Pope. Governor Taft was unable to announce positively that the Friars would be withdrawn, and with every month's delay the independent movement gathered headway. The Pope's bull did not help matters, for it showed plainly that reactionary forces were at work in Rome, and its publication widened the breach. If the Pope, they said, was the dupe of bad advisers, why not get on without a Pope? Aglipay became the leader of a movement that has shown no signs of diminishing, but on the contrary enrolls to-day numbers variously estimated to be from one-third to one-half of the native Christian population. Two hundred priests have gone over to the movement. Many young native priests have been ordained. A weekly newspaper is maintained, and in some locations whole communities have gone over to the "Independent Catholic Church." In 1902 constitutions and doctrines were drawn up. These canons recognized lay participation in the government of the church from top to bottom; freedom of individual interpretation of the Scriptures; the duty of circulating the Scriptures; and the necessity of welcoming the teachings of modern science. The church government is intensely national. The authority of the Pope is repudiated, bishops and clergy are Filipino, and are elected, not appointed.

One of the first points of controversy between

the old church and the new was the possession of the parish churches. These had been built by the people, and belonged to the people, said the Aglipay leaders; they belonged to the hierarchy, said the Roman bishops. Governor Taft managed to steer between the angry disputants, with a proclamation known as "the Proclamation of Peaceful Possession." The gist of this order is that the party in peaceable possession of any house of worship shall be deemed the rightful occupant until the contrary is proved in the courts. The justice of this order was apparent, and it did much to quiet the bitter feeling. A less just or decided man than Governor Taft might easily have brought on a civil war over this question. In disputed cases when the matter comes before the courts, the solution will not be easy. Equity seems clearly on the side of the people; canonical law and precedent are no less decided in vesting church property in the archbishop in trust to the hierarchy.

Says Professor Willis in "Our Philippine Problem":—

"Legal questions aside, the problems of equity are perfectly clear. People built the churches by their forced labor, and if they belong to any one, they belong to those who built them or to their successors. It does not seem open to question that where a whole town has changed its religion, it should be allowed to carry with it the use of the house of worship which it itself erected. How will the commission decide this question through the courts? The problem is essentially ethical and political rather than legal in its

character. It must be solved primarily upon equitable principles and secondarily only upon a basis of legal technicality. The decision should depend upon the view taken of the rights of the case and the wishes of the people, and not at all upon political considerations of party standing as affected by the attitude of a powerful and semi-political church party in the United States."

The weakness of the Aglipay movement is moral. It makes no new demands for clean living upon its priesthood; leaves the celibacy of the clergy untouched. It lays no burden of abandoning gambling, cock-fighting, and the like upon its followers. It is possible, however, that, as in the case of the English revolt under Henry VIII., the stream may purify itself as it flows. Certainly the promulgation of a free Bible and a free state is a good beginning toward purer doctrine and life. The movement has undoubtedly come to stay, and is destined to powerfully influence the Filipino destiny.

PROTESTANTISM IN THE PHILIPPINES

The immediate outcome of the transfer of the sovereignty of the Philippines from Spain to the United States was the establishment of religious liberty. Under the domination of the Friars, the mediæval intolerance of heresy that marked the days of the Inquisition still persisted. All teachings of Protestant doctrine was made a crime by the Spanish penal code of the islands. Deportation, imprisonment, and death were punishments meted out to men for the crime of possessing a copy of the New Testament or

teaching doctrines contrary to those of the state church. Under American sovereignty the separation of church and state and consequent liberty of dissent were assured. Within three months of the battle of Manila the leading Protestant missionary societies were consulting in regard to methods to be adopted in planting missions in the Philippines.

Reasons for the Protestant Advance. — The question at once occurs whether such entrance into a Roman Catholic country was either necessary or justifiable. If it were made in any narrow or sectarian spirit of simply denouncing the errors of Romanism and attempting to win instructed and consistent Romanists away from their church loyalty, no such entrance could be justified; but the real justification and necessity of the Protestant entrance into the Philippines lie on quite other grounds. In the first place, with the coming of the United States there was sure to be a growing American community, largely Protestant, which would require the establishment of Protestant churches; and to minister to these men and women of their own faith the presence of Protestant ministers was needed. Again, there was a large body of the natives of the interior yet unreached by the Roman Church. The Igorottes and the Negritos are Pagan; the Moros, Moslem. Of the so-called Christian tribes many are barely within the pale of civilization, without education or any real understanding of Christianity, or attachment to any church. The resources of the Friars never have been sufficient

to evangelize, educate, and civilize these backward portions of the community. Without touching on ground already occupied by them, there is a large opportunity for admirable work of Christianization to be done by various Protestant bodies.

The need of disseminating a knowledge of the Bible is a further reason for the presence of Protestant bodies. A fundamental error of the past, responsible for much weakness and superstition, was the withholding of the Bible in the vernacular and in Spanish. A free Bible in a free state is the glory of Protestantism. Since 1902 the Filipinos have been buying Bibles for themselves at the rate of five thousand per month. Another reason for the presence of Protestantism exists in the thousands of those who through the civil disorders and the abuses of the Friars have drifted out of faith in the Christian communion into which they were born. These could not be reached and helped by the Roman Church on account of their intense prejudice against the abuses which they have connected with that church. They crowd Protestant services and receive eagerly and joyfully this form of the one Christian faith which comes to them unconnected with past abuses and suffering. If thousands of Filipinos are to be held to religious sanctions at all, it must be by Protestant ministrations. And lastly, the presence of Protestants is a distinct benefit to the Roman Church itself. A monopoly in religion is as dangerous as any other monopoly. Out of

free discussion, the comparison of views, the insistence on partial truths, comes finally liberality of thought, wideness of vision, and a gain to the appreciation of the universal truth that underlies the particular. When the Methodists were trying to get a lease for a piece of government property from the Philippine civil commissioners, one of the commissioners said: "I shall vote to grant the petition. I am a Catholic, but I believe in competition in religion."

"'It is not good for man to be alone,'" says Dr. Stuntz; "that is equally true of him in his organization for social and religious ends. Monopolies become bigoted. It will be a tonic for Catholicism to have the Protestant churches by her side."

There will doubtless be a bitterness at first, but if Protestants hold true to the great causes for which they stand, cease to din at error and emphasize the positive message rather than the negative criticism, there will come a time when the life of the Filipinos will be richer, fuller, and freer for the presence of both great wings of the Christian church. It is indicative of the growing spirit of coöperation that the entrance of Protestantism was the occasion of a friendly agreement among the various mission boards that divided the territory so as to avoid duplication of machinery and overlapping of work. It remains to consider very briefly the various bodies now actively engaged in the islands.

Methodist Episcopal Mission. — Characteristic energy was shown by the Methodist Board in

telegraphing to Bishop Thoburn, then in Singapore, "Proceed at once to Manila." In March, 1899, he preached his first sermon, while the city was still in tumult of insurrection. As so often happens there had been an unconscious preparation on the field for the opening of this mission. A certain Señor Paulino Zamora some twenty years before had secured a portion of a Spanish Bible from a sea captain, and had studied it in secret until in 1879 he obtained a complete Bible from an agent of the British Bible Society. Not daring to keep this in his home in Manila, he moved to another province and there studied his treasure. It became known to the authorities that he was reading the Bible to his neighbors. He was arrested, his Bible taken away, and he cast into prison in Manila. Thence he was banished to an island in the Mediterranean. He was one of many prisoners for conscience' sake set free by the treaty of Paris. He went at once to Spain, attached himself to a group of Spanish Protestants, and returned later to his own land, bringing many Bibles and Testaments. He found that his son, Nicholas, who had been educated for the priesthood, was already imbued with his father's ideas, and ready, now that freedom had come, to follow him. These two men were in the little gathering of half-scared Filipinos who came to listen to the first preaching services held by Rev. Arthur W. Prautch, a Methodist local preacher who had worked among the American soldiers in Manila. An interpreter failing to appear one Sunday, Nicholas Zamora

acted in his stead, and the native leader of the new church was discovered. He began preaching in other places also, and crowds filled any building in which Nicholas was announced to speak. In 1900 Bishop Thoburn paid a second visit and found this man and determined to ordain him. A cable message to the only conference then in session, that of South Kansas, secured the admission of the young man into the conference as deacon. After a month's instruction he was solemnly ordained a minister of the Methodist Church. Under his leadership the first Filipino Protestant church was built and paid for in 1900. In manning the new mission with Americans it was soon found that Spanish would be of very little use. Less than ten per cent of the people understood colloquial Spanish. If the common people were to be reached during the next forty years, it must be through their mother tongue. Work was begun on the languages. A mission press was established, and in 1902 it turned out four million pages of literature. Many native evangelists have been trained and sent out. These men work at their trades by day and preach nights and Sundays. Of the hundred or more employed, only seven receive one penny of foreign money, and these are leaders who give their entire time. The settled purpose is to make the mission self-supporting and self-propagating.

Incidents of the Work. — Many touching incidents are recorded of the eagerness of the people for the gospel. In Malibay, Zamora

began preaching in 1900. By Christmas Day of 1901, virtually the whole community had come into the church. The stone church built by their fathers and abandoned by the Friars was used for the service. Three hundred members were received on Christmas into the church, and then followed a wonderful communion service. In perfect reverence and breathless expectation the people waited to receive for the first time in their lives the cup as well as the bread of the Lord's Supper. One old man with streaming eyes held the cup saying, as his hands shook with emotion, "I am unworthy, I am unworthy." The church now numbers nearly five hundred, and has never cost the Board one cent in missionary appropriation. It carries on services in several outlying *barrios*, and has organized a branch church from the voluntary labors of the members. At Malolos an aged woman, Narcissa, had been praying devoutly for two years that men might come to teach the Bible, and received the missionaries as the "angels of God." Services in her house resulted in the founding of a strong church.

In Manila Mr. McLaughlin has seen the members grow from two hundred to more than two thousand in eleven chapels built by the people themselves. In 1903 Bishop Warren was greeted by an audience of eighteen hundred adults, all Methodist church members admitted by ticket.

In Panpanga a wealthy family who owned a large theatre gave it to be used as a church, and it is filled every Sunday with a congregation of

one thousand. A training school for deaconesses was opened in 1903, and has been filled with earnest women from the first.

The Presbyterian Mission. — While, as we have seen, the first officially appointed representative of Protestantism in the Philippines was Bishop Thoburn, the first regularly appointed permanent missionary was Rev. J. B. Rodgers of the Presbyterian Mission. He was transferred from Brazil in 1899. His years of experience in Brazil and his perfect command of Spanish were of great advantage to the mission, and he was himself one of the strongest forces in bringing about the organization of the Evangelical Union. In 1901 the various Protestant bodies represented in the Philippines united to form what is known as the Evangelical Union of the Philippine Islands, under which they agreed to coöperate for the speedy evangelization of the population. By this broad-minded policy the understanding of subdividing the field, which had been outlined somewhat vaguely by the home boards, was confirmed, and an allotment of territory made to various denominations. The Methodists were assigned that portion of Luzon between Manila and Dagupan from sea to sea, and in addition Cagayan Valley. To the Presbyterians was assigned all of the southern part of Luzon, and work in Panay and Negros to be divided by them and the Baptists, as the two bodies thought best. This gave the Presbyterians a compact territory in southern Luzon with but two languages, and the fertile

islands of Panay and Negros, to which were later added Cebu and the Visayan islands. As the work was ultimately divided between the Presbyterians and Baptists, the former were given a territory about four hundred miles in length embracing eight islands and three main languages. The Presbyterians are carrying on evangelistic, educational, and medical mission work. The features of the evangelistic work are similar to those already given of the Methodist Mission. In Cebu Friar influence was very strong, and much opposition and no little persecution was met. The meetings were broken up, converts were stoned, the rental of buildings was refused; but late news shows that the people are turning in large numbers to the mission, and that requests for teachers are sent from many towns. In Dr. Arthur J. Brown's "New Era in the Philippines," he speaks of the eagerness of the people in Iloilo to hear the gospel.

"One of the notable sights of the Philippines is seen in Iloilo Saturday evenings. My room in the second story of Dr. Hall's house opened into a wide Spanish hall with a broad flight of stairs to the story below. About five o'clock I was startled to find the hall, landing, and stairs packed with Filipinos sitting quietly on the floor and steps. They had walked in, — men, women, and children, from the outlying villages, — some of them four hours distant, in order to attend Sunday service. So many regularly do this, coming Saturday and remaining until Monday, that the missionaries have been obliged to rent a large room in which the men can spend the nights, the women occupying the chapel. The people are quiet and well behaved. They bring their own food. . . . When

men and women walk fifteen miles in the hot sun and sleep two nights on a hard floor to attend a Protestant service, there is certainly something more than curiosity in their hearts."

Silliman Institute. — One of the most interesting and promising features of the Presbyterian work is Silliman Institute at Dumaguete, island of Negros. This is an industrial school patterned after Hampton and Tuskegee, named in honor of its donor, Hon. Horace B. Silliman, LL.D., of Cohoes, New York, who gave $20,000 to found it. The school is built on a beautiful palm-shaded tract of five acres, situated on the main street, facing the beach. This school has the cordial approval of the governor of the island and other prominent Visayans. The industrial features of the school will be developed gradually as circumstances justify. The boys are already showing a democratic spirit in marked contrast with their first ideas. A promising and successful school for girls is already in operation under the Woman's Board.

Protestant Episcopal Mission. — The first Spanish service of the Episcopal Church in the Philippines was held on Christmas Day, 1898, when, at the urgent request of a number of Filipinos, Chaplain Pierce celebrated the Holy Communion. Early in 1899 two clergymen and two laymen, under the leadership of Mr. John Howe Peyton, were sent to Manila by the Brotherhood of St. Andrew, especially for work among soldiers. In conjunction with Chaplain Pierce and others the mission of the Holy Trinity was started, when

services were held for Filipinos as well as for English-speaking people. In this year also Chaplain Pierce secured funds for a Church cemetery, the first piece of property ever purchased for the use in the Philippines of an ecclesiastical body other than the Roman Church. Two sites for church buildings were also secured.

In September, 1899, Bishop Graves of the missionary district of Shanghai was placed in charge of the Philippine work, and in that month received seven Filipino men into the Episcopal Church. About the same time a number of Chinese were baptized by Chaplains Pierce and Marvin. Sunday services were being held at four points in Manila in addition to the services at the barracks and hospitals. In 1900 the Rev. J. L. Smiley, who had gone out with the Brotherhood party and had remained in Manila after its work among the soldiers had ceased, was appointed the first missionary. Ill health, however, compelled him to return to the United States in a few months. In November, 1901, the Rev. W. C. Clapp and the Rev. John A. Staunton, Jr., the first permanent missionaries appointed by the Board, reached Manila and began work. They built a temporary church named St. Stephen's in the Ermita district, where services were held until the spring of 1905, when the property was sold and the congregation removed to the parish house of the Cathedral of St. Mary and St. John, where it is now worshipping pending the completion of the cathedral itself.

It was in 1901 that the General Convention of the Church sitting in San Francisco elected Charles H. Brent the first missionary bishop of the Philippines. He reached Manila in 1902 and was subsequently joined by other missionaries, parish visitors, nurses, and visitors. The work in Manila is planned on broad lines. In the cathedral house the forms of work usual in parish houses in this country are carried on. For example, it is headquarters for the Columbia Club, an organization of young men numbering about four hundred, employed in the government service and in commercial enterprises. Two miles distant from the cathedral is a social settlement for work among Filipinos. The work here is similar to social settlements in large cities elsewhere. In connection with the settlement is the dispensary of St. Luke, the Beloved Physician. Bishop Brent believes there is a large work to be done, among the Americans and that portion of the native population which has not yet been touched by the Roman Catholic Church in its three centuries of occupation. Work among the pagan Igorrotes has been begun and also a strong mission among the Chinese in Manila. Homes and orphanages for native Filipinos have been planned, and two centres of work among the native tribes of the interior have already been established: one at Bontoc on the Island of Luzon, the other at Zamboanga on the Island of Mindanao. These include church, school, and dispensary, and minister to about one hundred thousand people,

among whom no other Christian work is being carried on.

The Baptist Mission. — The Baptist field of activity has been in the Visayan Islands, notably in Panay and Negros. The story of their work among the Visayan peasants of Panay is one of the most interesting chapters in the history of the Philippines. When work was opened, it was supposed that it would be done largely among the relatively small number of educated, Spanish-speaking, upper classes. In its development it has been in great part among the simple, humble-minded and devout peasants, living in the *barrios*, or village hamlets of the islands. These peasants had been marvellously prepared for missionary work by one of those forerunners whose work is repeated in missionary stories of so many lands.

Padre Juan. — About forty years ago a native priest named Padre Juan was sent by the Friars to labor as a missionary among the backwoods peasants. He came among them like some divine creature winning their love. He told them of Jesus the Saviour, of the love of God, — he read to them from the Bible, and some say he prophesied that true teachers would come to them, men different from the Friars, whom they should recognize because they brought the Bible. The peasant tradition is that the Friars learned of those strange doctrines Padre Juan was teaching, and sent and took him by the civil guard and imprisoned him in a penal settlement, where he died. The peasants

were mercilessly punished for listening to his heresies, but this only served to drive the heresies deep down from their stupid brains into their patient hearts, there to hide until the prophecy came true.

Mass Movement among the Peasants. — When the Baptists first began work at Jaro (häro), the people gathered shyly to hear them. They saw that the strangers brought a book which they called the word of God, — that they read from it and reverenced it. Were not these the men of whom Padre Juan had told them? The query travelled from *barrio* to *barrio* — the Protestant services were thronged. In less than nine months a petition bearing thirteen thousand names was brought to the missionaries. The petition stated that all whose names were signed were Protestants, — believers in God's word, and wished to be organized as Protestants. Rev. C. W. Briggs tells how the throngs of men, women, and children walked, some of them fifteen miles, to attend service on Sunday. "They come Saturday night," he says, "bring their own food, and sleep on bare floors for the privilege on Sunday for which their souls thirst. They are very ignorant, superstitious, but humble and open-minded, and eager as little children for the simple truth of God's redeeming love manifested through Jesus Christ." Mr. Briggs tells further of the devotion of these men in spreading their new-found joy.

"I have tramped with some of them day after day through all the *barrio* country, and at the end of the

day, when we were all tired and I have had to stretch out on a cot and go to sleep, these brethren have made it a practice to get a crowd around them and teach and preach and sing half the night, day after day, and month after month."

During the last year there have been great additions to the churches of the Baptist Mission of Panay. There are reported, in 1905, eleven churches with a membership of one thousand six hundred and six, of whom one thousand one hundred and sixteen were added by baptism during the year. The membership is restricted to the small nucleus of instructed and intelligent disciples. The circle of believers and adherents is many times larger. At Jaro an industrial school is established and a training school for native evangelists. Associated with Mr. Briggs is Rev. Eric Lund, who came from Spain. He has done very valuable work in the translation of the Visayan New Testament. These, with the other faithful men and women of the mission staff, are cultivating this one Visayan field of more than a million people accessible on the islands of Panay and Negros.

Other Religious Bodies. — The beginning of missionary work has been attempted by the United Brethren, the Disciples, and the Congregationalists. The Congregationalists have selected the Island of Mindanao as their field, devoting attention chiefly to the pagan tribes.

The Bible Societies. — The American Bible Society sent its agent to Manila in April, 1902, to examine and report. The following year they

settled a representative in Manila, Rev. J. C. Goodrich. The British and Foreign Bible Society already had its agent in the field. The two societies have coöperated for four years to furnish the Bible in such translations as might be needed. The British Society devoted itself to the translation of the Bible into Visayan, and by 1902 had on the market the New Testament, selling twenty-seven thousand. They employed three colporteurs and two Bible women to read the Scriptures from house to house. To the political prisoners discharged in 1901, one thousand three hundred and eighty copies of the Scriptures were given and thus scattered in all parts of the island. In 1902 the circulation reached sixty-four thousand four hundred copies. The Aglipay movement, since it indorses the reading of the Scriptures by the laity, has made a very large demand for the Tagalog Bible.

The translation of the American Bible Society was expended upon "the most virile language of North Luzon, — the Ilokano, — spoken by more than a million people." Translation of the gospel was also made into Pampangan. The sales of the American Bible Society increased from a few thousand in 1900 to fifty-two thousand in 1901, and ninety-one thousand in 1902. Everywhere the fearless colporteurs of these two great societies go, breaking the way for the truth by the sale of Bibles. The eagerness of the people to buy the Bibles is one of the remarkable features of the situation.

The Chinese in the Philippines. — For centuries the Chinese have been attracted to the fertile land that lies only three days' sail off the coast. They have traded with the Filipinos, settled in the islands, and intermarried with the native race. During the Spanish occupation the Chinese were alternately feared and persecuted. They were taxed, fined, deported, yet contrived to thrive somehow, and to buy the consideration and justice that often they could obtain in no other way. The Chinese have taught the Filipinos the art of agriculture and stimulated them by their competition to some sort of industrial efficiency. They have never dared to live far from the centres of population and here they have been subjected to frequent massacres. In Manila business circles the most substantial business houses are owned by Chinese. Several merchants are said to be millionnaires. At least half of the Chinese population in the islands are professedly Christians. This is purely a business transaction in most cases, and implies no real religious connection. They were the spoil of the Friars for fees at baptism, marriage, and death, but their losses they took philosophically as part of the investment. The Chinese community stood by the attempt to defeat the opium monopoly legislation. The Chinese Chamber of Commerce engaged a lawyer and set about it to defeat the bill. Their petition was signed by seven thousand in Manila alone. The Chinese half-bloods are among the best stock in the islands. The Church of Christ

has an opportunity through this Chinese community to powerfully affect the evangelization of the mainland.

The Opportunity in the Philippines. — Never was a more glorious opportunity offered to a nation than that now open to the people of the United States in the Philippines. Here are millions of people eager for education, thrilling with half-formed and immature, but beautiful aspirations toward nationality, dissatisfied with the narrowness and torpor of their past, not yet ready to cope with the problems of their future. The present is to them like the period of adolescence — ardent, aspiring, with the boy's will which is the wind's will, but open to influences of good as never again. It is for those who love justice and believe in brotherhood to see to it that America does not falter in her high mission. It must be the Philippines for the Filipinos, not the Philippines for the Americans. To bring to them the gift of free institutions, of a great unifying language that shall make their dream of nationality possible, of an open Bible and an ennobling faith, these are the high privileges into which we may enter if we will.

In the islands of the Pacific, as in the whole wide world, all needs may be reduced to the one great need that includes all need and lack whatsoever: that they may know the only true God and Jesus Christ whom He sent to be the Saviour of the world. To supply this need is the glorious privilege of the Church of Christ.

QUESTIONS AND TOPICS

1. What do you consider the greatest service rendered the Philippines by Spain?

2. What the most serious defects in her policy?

3. Compare the social and political advancement of the Filipinos with that of other Malay peoples.

4. Make a study of the public school system as applied to the Filipino peoples, — its most serious problems, possible dangers, most obvious needs.

5. Trace the history of the Chinese in the Philippines; their value to the country; the cause of the Filipino prejudice against them; their present condition.

6. What policy should our country adopt toward the Chinese in the Philippines?

7. Study comparatively the Chinese in America, Hawaii, the Philippines.

8. Write a paper from the standpoint of an honest and ardent Friar recounting the benefits brought to the Philippines by the Roman Catholic Church.

9. The story of the opium traffic in the Philippines, its regulation, the example of Japan in Formosa.

10. If fifty thousand dollars yearly were to be appropriated for missionary work in the Philippines, where could it be expended to the best advantage? In what sort of work? Why?

STATISTICS

POPULATION

Philippines (round numbers)	7,630,000
of whom	6,980,000 are civilized.
Luzon	3,198,000
of whom	3,074,000 are civilized.
Panay	740,000
of whom	726,000 are civilized.
Cebu	590,000 all civilized.
Mindanao	500,000
of whom about	250,000 are civilized.
Negros	460,000
of whom	439,000 are civilized.
Leyte	358,000 all civilized.
Bohol	243,000 all civilized.
Samar	222,000
of whom	221,320 are civilized.

LARGE CITIES

Manilla, population	219,000
Lipa	37,000
Batanhas	33,000
Iloilo	19,000
Cebu	30,000

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